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St. John's College.

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CATALOGUE OF MANUSCRIPTS.

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A DESCRIPTIVE
CATALOGUE
OF THE
ARABIC, PERSIAN, AND TURKISH
MANUSCRIPTS
IN THE
LIBRARY OF TRINITY COLLEGE, CAMBRIDGE.

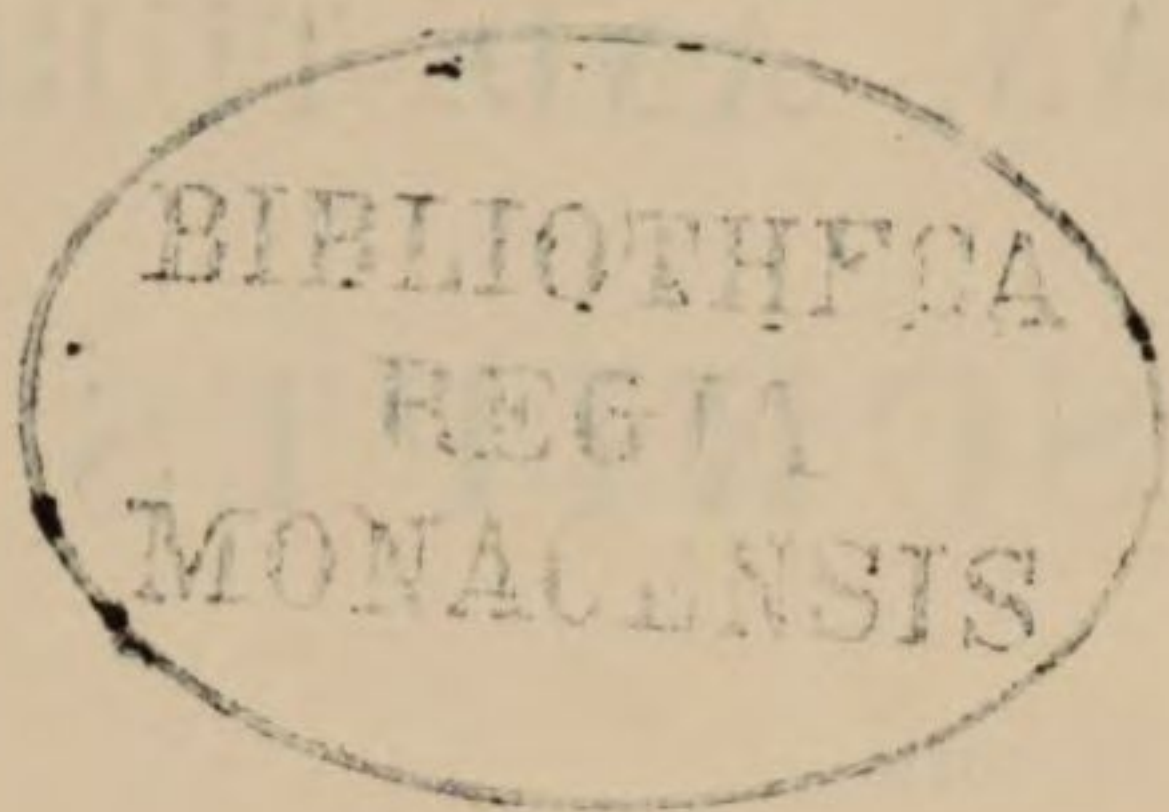
[Edward] H^{BY}[enry]
E. H. PALMER, M.A.,

FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE; MEMBER OF THE ROYAL ASIATIC SOCIETY OF
GREAT BRITAIN AND IRELAND; MEMBRE DE LA SOCIÉTÉ ASIATIQUE DE PARIS,

WITH
AN APPENDIX,
CONTAINING
A CATALOGUE OF THE HEBREW AND SAMARITAN MSS.
IN THE SAME LIBRARY.

CAMBRIDGE:
DEIGHTON, BELL, & CO.
LONDON:
BELL & DALDY.

MDCCCLXX.



PREFACE.

THE bulk of this Collection was presented to the Library by Dr. Thomas Gale, Dean of York. The MSS. were submitted by him, in 1679, to the well-known Orientalist, Thomas Hyde, who drew up a hasty list of them, which is still preserved among the College records. A short and inaccurate Catalogue was also made by Sir William Jones. Most of Dr. Gale's MSS. were once the property of Gerebrand Ansloo, of Amsterdam; of the rest, some few bear the name Adam Bowen, with the date 1632. Ansloo is highly spoken of as a Hebraist by J. S. Rittangel, in the dedication of his edition of the ספר יצירה, published in 1642. The remaining MSS. were presented at different times and by different persons, whose names will be found in the Catalogue.

As many of the MSS. are miscellaneous collections of treatises and extracts, I have endeavoured to render the Catalogue useful, not only as a means of identifying the books described, but as an index of the contents. The Carshunic MS., R. 13. 49, was examined jointly by Mr. W. Aldis Wright, M.A., and myself.

The system of transliteration adopted in the Catalogue was first suggested by Mr. H. Bradshaw, M.A., of King's College, and is founded on the actual and numerical correspondence between the Roman and Semitic Alphabets, both having a common Phenician origin. By this plan the use of all arbitrary signs is avoided, the diacritical points added to the Roman letters representing in every case a similar

modification of the original by the Arabs themselves. The following table will explain this statement.

HEBREW.	ARABIC.	GREEK.	ENGLISH EQUIVALENTS.
א	ا	α	$a\ i\ u$
ב	پ ب	β	$b\ p$
ג	ج	γ	$j\ c$
ד	ذ	δ	$d\ d$
ה	ه	ϵ	$h\ h$
ו	و	$\phi\ v\ F$	w
ז	ژ	ζ	$z\ z$
ח	ח	$\chi\ \eta$	$h\ h$
ט	ظ	θ	$t\ t$
י	ي	ι	y
כ	گ گ	κ	$k\ g$
ל	ل	λ	l
מ	م	μ	m
נ	ن	ν	n
ס	(س)	$\psi\ \xi$	(s)
ע	ع	$\omega\ o$	$(g)\ g$
פ	ف	π	f
צ	ض ص	$\sigma\ (\sigma\alpha\mu\pi\iota)$	$s\ s$
ק	ق	ς	q
ר	ر	ρ	r
ש	ش س	σ	$s\ s$
ת	ث	τ	$t\ t$

The name by which each author is more commonly known is in every case printed in small capitals.

Many of the MSS. are inaccurately written, and the passages quoted are exact transcriptions of the text. For the benefit of the Arabic scholar, however, I append a Table correcting these readings, and including a few typographical errors that had escaped my notice.

E. H. PALMER.

ST. JOHN'S COLLEGE, CAMBRIDGE,
February, 1868.

P.S. The Catalogue of the Hebrew and Samaritan MSS. has been drawn up by myself, with the assistance of the Rev. Dr. Schiller-Szinessy, to whom, in many cases, I have been little more than an amanuensis.

WILLIAM ALDIS WRIGHT.

History of the United States
from the first settlement
to the present time
by John Smith

Vol. I.

NEW YORK
1850

The first settlement
of the United States
was made by John Smith
in 1607.

THE HISTORY OF THE UNITED STATES

CATALOGUE OF MANUSCRIPTS.

ARABIC, PERSIAN, AND TURKISH.

R. 8. 7.

ARABIC.

Folio, native binding, 243 leaves. Written in plain *Nashî* characters. No date.

القران

Al Qur'ân.

A beautiful copy of the Coran, transcribed by an Indian or Persian hand, and fully pointed throughout. The headings of the Surahs are in red, and upon the cover is stamped the sentence—

لا يمسّه الا المطهّرين تنزيل من رب العالمين

None shall touch it save the pure; it is a revelation from the Lord of the Universe.

The volume, which is in a good state of preservation, was presented to the Library in 1682 by Richard Duke, a Fellow of the College.

R. 8. 12.

ARABIC.

Narrow quarto, 814 leaves; beautifully written in the delicate *Nashî* hand peculiar to the Persians. No date.

القران

Al Qurʾān.

A fine copy of the Coran, fully pointed and ornamented with a *naqʿshî* or coloured border; spaces are left for the headings of the suraḥs, but have never been filled in. The previous owner of the book has numbered the chapters in pencil, and at various places has written marginal notes and interlinear Latin translations.

The following history of the Manuscript is written at the commencement:

“Anno $\overline{\text{C}}\overline{\text{I}}\overline{\text{O}}$ $\overline{\text{I}}\overline{\text{O}}\overline{\text{C}}$ $\overline{\text{X}}\overline{\text{X}}\overline{\text{I}}\overline{\text{I}}$ Angli civitatem ORMI Expugnantes Me flammis eripuerunt, tandemque Dominum nactus Adamum Bowen qui Bibliothecæ huic Sanctæ et Individuæ Trinitatis Me donavit $\overline{\text{M}}$ $\overline{\text{D}}\overline{\text{C}}$ $\overline{\text{X}}\overline{\text{X}}\overline{\text{V}}\overline{\text{I}}\overline{\text{I}}\overline{\text{I}}$.”

R. 8. 17.

ARABIC.

8vo. 320 pages. Badly written in the African character upon coarse unglazed paper, discoloured by age. No date.

كتاب سراج الحكم العظامية

Kitáb siráj ul hukm al ʿittámiaḥ,

“The Lamp of the Important Ordinances,” a work on Mohammedan Theology, by AHMAD bin Muhammed bin ʿIsáy AL BORNÚSÍ al Fásí.

Begins:

بسم الله الرحمن الرحيم وبه تقه يقول العبد المعترف بذنبه الراجي
بكل حال فضل ربه الشيخ الفقيه العارف المحقق فريد عصره ونسبح
وحده احمد بن احمد بن محمد بن عيسى البرنوسي الفاسي
الح

Ends:

. وحسبنا و نعم الوكيل ولا حول ولا قوة الا بالله العلي العظيم

The various quotations from the Qurʾān which occur in this work are written in red ink, but have become so faint as to be almost illegible.

R. 8. 25.

PERSIAN.

8vo. 116 leaves; *Tāliq* characters on common Indian paper.
No date.

بوستان شيخ مصلح الدين سعدي

Bustān i šaiḥ Muṣliḥ-uldīn Sādī.

“The Garden” of Šaiḥ Muṣliḥ-uldīn SĀDĪ. See *Kulliyāt i Sādī*, R. 13. 101.

This copy is imperfect, beginning with the tenth story of the first book, at the following line:

خورد کارواني غم بار خویش نسوزد دلش بر خرپشت ریش

and ending with the sixth line of the viz.,

برفتند و هرکس درود آنچه کشت نماند بجز نام نیکو و زشت

Occasional marginal notes have been added, explanatory of difficult words and idioms, various readings, etc.

At page 19 a piece of paper containing Chinese characters has been inserted. On the last leaf is written—"This bought at y^e sign of S. Peter & Paul in Little Brittain."

R. 8. 28.**TURKISH.**

8vo. 8 leaves, well written in red and black on thick Levant paper. A.D. 1618.

روز نامه حضرت شيخ وفا

Roz námča · Haçrat Saih Wafá,

"The day book of SAIH WAFÁ," a Turkish Almanack for the year 1025 of the Hijrah.

This is compiled in the style of a modern almanack, all the principal events that have occurred on the several days being set down in the margin, with tables of the lucky and unlucky days, the times of the sun's rising, and other astronomical matters.

The last leaf contains a table of the days of the week on which the first of each month will fall for thirty-two years, and on the back of the same leaf is an account of the properties of the letters of the alphabet حروف التهجی for purposes of divination, by Hwárzim Šáh.

The book was presented to the Library by J. Wilson.

R. 10. 2.

PERSIAN.

Folio, 216 leaves; well written in a current Persian hand on glazed paper, slightly stained.

عالمگیر نامہ

ʿĀlamgīr nāma,

The Book of ʿĀlamgīr, a history of the reign of Aurungzeb, commonly known as ʿĀlamgīr I., king of Dehli, by MOHAMMED Kāzim bin Ahmed, AMÍN.

Begins :

ای داده بعقل پر تو آکاهی شاهان ز تو کامیاب شاهنشاهی
آنها که کاینات برترخواهی بر سر نهیش افسر ظل الهی
اورنگ نشینان کشور بیان را تیغ زبان اقبال شاه بی همتای
عالمگیر است که افراختن لواء دولت سلاطین دین پرور شریعت امین
باج نصرت و فیروزی از آیات جهان فروزی قدرت اوست *

The ʿĀlamgīr-nāma extends from the deposition of Sháh Jehán in 1067, and the accession, in the following year, of Aurungzeb, to the eleventh year of that monarch's reign, when general peace was established throughout the Mogul empire. It was composed in the thirty-second year of his reign, but Aurungzeb's aversion from literature prevented its completion, as he declared that no historian should recount his deeds, and no poet sing his praises (see Elphinstone's History of India, vol. ii. p. 456, 2nd ed.). Abundant materials, however, exist for the compilation of a history of the remaining forty years during which he occupied the throne, in the *Taḍkiraḥ-al Saláṭin*, the *Tārīkh i Háfī Hán*, *Máṭir i ʿĀlamgīrī*, etc.

The present copy is imperfect, concluding abruptly on page 214, in the middle of an account of the appointment of Mohammed 'Amín Hân as general of the army sent to repress the Afghan invasion of the Punjab, in the tenth year of Aurungzeb's reign. At this point the copyist appears to have relinquished his task, as several pages have been ruled for writing, but left blank.

Page 135 is reversed; it is merely a spoilt leaf inserted by mistake.

The following account of the volume is found pasted to the fly-leaf:—

“'Tis conjectured y^t y^e MS. was tied up in two parcels; y^e one directed by Sr W^m Norris's own hand; For y^e Library of Trin. Coll. y^e other not & being in an unknown Character as well as Language, y^e Executor of Sr W^m imagined *that only* w^{ch} was so directed was all y^t was to be deliver'd;

“But this Part having some years ago been put into the hands of Mr Sale y^e learned translator of y^e Koran, he said it was a history of some of y^e great Moguls, but imperfect. By which means it came to be known what it was & to what it belonged. It appears by y^e book of y^e Ambassadour's acc^{ts} y^t y^e MS. cost Him in India 380 Roupees.”

[‘This account of the MS. was written and sent with it by Dr. Hopwood, physician, at Manchester, who is executor to Mr. Richard Norris, brother to the late Sir Wm. Norris here mentioned, October 29, 1754.’]

R. 10. 3.

PERSIAN.

12mo. 193 leaves; exquisitely written in a minute *Tâliq* hand; the first two pages ornamented with an illuminated *ânwân* and margin of gold flowers, in the best style of

Persian art; the rest with a gold *naqš*. [On the fly-leaf is written قیمت بیست روپیه, price 20 rupees.]

دیوان میرزا شوکت

Diván i Mirzá Šaukat.

The Dívan of Mullá ŠAUKAT of Bokhára, a collection of Persian Mystical Poems, consisting of *gazals* and *rubá'is*.

Beginning :

الهي رنگ تائيري كرامت كن فغانم را
زموج اشك بلبل آب ده تيغ زبانم را

Ending :

هر كه خواند دعا طمع دارم
ز آنكه من بنده گنه گارم

Mullá ŠAUKAT was born in Buhára, and entered the service of Čaḡi-Qúli Hán ŠÁMLÚ at Herat; he subsequently proceeded to Mašad, where he was supported by Mírzá Sád-uldín Muhammad, Governor of Khorassan. He died at Ispahan in 1107 A.D.

He also wrote numerous qaṣídaḥs in praise of Sád-uldín Hán, which are not in the present copy.

Sprenger quotes a chronogram of Mirzá ŠAUKAT, from which it appears that the Dívan was composed in the year 1093.

R. 13. 1.

TURKISH.

Sm. Fol. of 306 leaves, beautifully written in a clear Turkish *Nasḫi* handwriting, on Levant paper. On the fly-leaf is a prescription in Turkish for the cure of the Plague.

ترجمه مناقب ثواقبي

Tarjuma i Munáqib i tawáqibí.

A Turkish translation of the *Munáqib al tawáqib*, ('Virtues

of the eminent,') an abridgement, by 'Abd-alwahháb ibn Muhammad Sabúní al HAMADÁNÍ, of the *Munáqib ul 'Árifín wa murátib ul Kásifín*, a Persian work by 'Ahmad 'AFLÁKÍ; the present Turkish version being by DARWÍŠ MAHMÚD.

The *Tauhíd* or opening invocation begins as follows:

برحمدك عظيم نوريكه يوزيشگ دور دنجي كوك كنشي كبي (كنس)
آنگ جمال با كمالنگ آيدنلغنده بر ذره اولماز *

And the book ends—

وبويچاره گناهه غرق اولان درمانده آب عرفانيه يو يوب پاك
ايله آمين بحق معجزان احمد مختار و عروج معراج سيد الابرار
و آل واصحابه الاخيار يا غفور يا غفار برحمتك يا عزيز و يا ستار
يا ارحم الراحمين والحمد لله رب العالمين *

It is dedicated to Sultán Murád Hân, and is interspersed with copious quotations from Persian poets.

This work, which contains a series of biographical panegyrics on various eminent Muslim saints and learned men, is divided into nine chapters, namely:

باب اول ذكر احوال و اطوار بهاء الدين ولد بلخي بعده سلطان
العلماء الصديقي

باب ثاني ذكر سيد برهان الدين محقق ترميدي

باب ثالث ذكر كرامات حضرت مولانا جلال الدين رومي

باب رابع ذكر ملاقات شيخ شمس الدين تبريزي

باب خامس ذكر شيخ صلاح الدين زركوب قونوي

باب سادس	ذكر ارادت و صداقت چلبی حصام الدين الاموري
باب سابع	ذكر سلطان بن سلطان ولد المولوي
باب ثامن	ذكر مشهور الدوران و معروف الزمان ابن السلطان ولد عارفي
باب تاسع	ذكر شجرة ثمرة ولايت دُر دريائي هدايت چلبی شمس العابدين

1. The lives of Bahá-uldín NAQŠIBANDÍ and Al SADÍQÍ, etc.
2. The life of Burhán-uldín TARMAIDÍ.
3. The life of Mauláná Jalál-uldín RÚMÍ. The author of the celebrated Mystical Poem entitled the *Matnawí*.
4. The life of Šaiḥ Šams-uldín TABRÍZÍ.
5. The life of Šaiḥ Čaláh-uldín Zarkúb QÚNAWÍ.
6. The life of Hučám-uldín al 'AMÚRÍ.
7. The life of 'ARIFÍ, the son of MAULAWÍ RÚMÍ.
8. The life of the son of 'ARIFÍ.
9. The life of Čalabí Šams-ul 'Abidín.

Concluding with a *Hátimaḥ* (formal conclusion) and *Munáját* (address to the Deity).

R. 13. 2.**PERSIAN.**

Folio, 240 leaves; very badly written, at Herat in Khorassan, A.H. 895 = A.D. 1491, by 'Alá-aldín ibn Mahmúd bin Husain Šáh, surnamed TÍR ANDÁZ (The Archer). It is much discoloured by age.

قصه امير ابو مسلم ميروزي

Qiçça i 'Amír 'Abu Muslim Mirúzi.

The History of 'Abu Muslim of Mírúz, also called *Čáhib-ul dáwaḥ*, by 'Abu Ṭáḥir ibn 'Alí ibn 'Ismá'íl al ṬARSÚSÍ.

'Abu Muslim was governor of Khorassan about the year A.D. 746, and was called Čāhib-uldāwaḥ (Lord of the Proclamation), because, assembling his troops at Mírúz, he proclaimed the Abbassides legitimate heirs to the Caliphate, and succeeded in establishing them on the throne of Baghdad.

The present MS. is imperfect, consisting only of Books 20 to 28 of the history; it is divided into four parts.

Part I. containing	Book 20.
„ II. (misplaced) containing	„ 28.
„ III.	„ Books 24 to 26.
„ IV.	„ Book 27.

The work itself is very minute in its details, and throws considerable light upon the history of the rise of the Abbasside dynasty. Book 20 opens with the account of an expected attack by 'Abu Muslim on the camp of Ṭāḥir Ḥadīmaḥ, and the subsequent negotiations between the two chieftains. It begins as follows :

چون سرهنگ حيدر عليابادي و باديلدي سمرقندي و ابو
طاهر زاغباي و آن سرهنگان روزگار و محبان حيدر كرار آن شب
بلشكرگاه طاهر خذيمه رفتند و آن كارها بدان شگرف بکردند و باد
يلدا بخيمه اشعث بن مكتوب رفته بود و چنين شيرين كارها
كرده بود

Book 27, with which the present volume concludes, ends thus :

بنگرکه کار صاحب الدعوة امير ابو مسلم ميروزي غازي در بغداد
با آل عباس بکجا ميرسد باقي در دفتر بيست و هشتم
گفته شود

R. 13. 3.

PERSIAN.

Folio, 291 leaves, written in a good *Tálíq* hand, and dated A.D. 1660.

قصه امیر المومنین حمزه

Qiçça i Amír ul Mú'minin Hamza.

A legendary history of Hamza, Chief of the Faithful.

Hamza was the son of 'Abd-al Moṭlab and grandson of Hashem, and, consequently, the uncle of Mohammed. He is also known as 'Abu 'Omar. This work gives a particular account of all the events of his life, but so mixed with fabulous and supernatural incidents as to render it of small historical value. It is written in a very pleasant and entertaining style, embodying many national Persian as well as Mohammedan traditions. As a marvellous romance of the adventures of one of the earliest disseminators of a religion, it reminds us strongly of the favourite legend of the Seven Champions of Christendom, and many of the incidents recorded in it appear to have been derived from the same source as those in the last-named book. It is divided into sixty-six chapters, the first four containing an account of the birth of Naushírwán the Just, King of Persia (in whose reign Mohammed was born), and of the sage Buzurjmíhr, his vizier and successor. The fifth and sixth chapters treat of Hamza's childhood and companionship with Buzurjmíhr, and describe many wonderful feats of strength and courage displayed by him. In the seventh we find him visiting Arabia Felix with Omar Ommaiyeh; and later on, in the tenth chapter, is an account of Naushírwán's sending an army of 80,000 men to bring him into his presence. Arrived at the court of that monarch, he astonishes him by excelling all his chosen athletes and champions in feats of strength and skill, and ultimately becomes enamoured of his daughter, Míhr-nigár. From hence he departs

for Ceylon (chapter sixteen), where he narrowly escapes losing his life by poison, through the treachery of a native chief. Having revenged himself on the traitor and defeated his armies, he betakes himself (chapter nineteen) to Egypt, and from thence, after some military exploits against the Moguls, in the course of which he is wounded and taken prisoner, he proceeds to Mecca. In chapter twenty-one the story begins to assume a more romantic and marvellous character, and we find Hamza visiting Koh i Qáf (Mount Caucasus), the Mohammadan "Land's End," slaying Demons and Ifríts, sojourning at the "Golden City" of the Fairies, killing the famous mythical bird Símurgh,¹ and performing other chivalric adventures. In chapter twenty-seven he reaches Damascus, and is employed against the Infidels, after which he marries Mihr-nigár, the daughter of Naushírwán. Marching at the head of an army, he defeats Bahman Arjasp, who has rebelled against the Persian monarch and usurped the government of Kohistán, and takes him prisoner. In chapters 33-36 he again does battle with the unbelievers, loses his son in an engagement, and is himself wounded in the hand. In chapter thirty-seven he is deprived of his wife by death, and becomes distraught through grief; but we find him subsequently consoling himself by marrying first the daughter of Kanjál, and then a second daughter of Naushírwán. Here follow more marvellous adventures, and an account of the operations of Hamza's son against the Franks. Chapter fifty-one describes how Naushírwán abdicated his throne and became an attendant on Mohammed,—and the story thus reverting to Persia, gives the author an opportunity of introducing the legends of Rustum, of the treasury of Jamshid with its mystical talisman, and of relating many other strange and supernatural incidents. Chapter sixty-four to the end the work is again historical, and recounts his operations against the Infidels as Mohammed's general and first standard-bearer, and the whole work concludes with a description of the

¹ Vide M. Garcin de Tassy's "Poésie Philosophique et Religieuse chez les Persans," p. 33, for an account of this fabulous monster.

celebrated battle of Bedr, Hamza being one of the fourteen Mussalmáns who fell on that memorable occasion.

Begins :

الحمد لله رب العالمين والعاقبت للمتقين والصلوة علي رسوله محمد وآله اجمعين الطيبين الطاهرين حمزة معروف العرب والعجم كله دار ولايت دار السلام چنين آورده است كه امير المومنين حمزة رضي الله عنه بود * الخ *

Ends :

رسول صلعم فرمود كه نماز اينست كه علي ميگذارد آلهي ببركت از نماز چنانكه رسول صلعم وعلي كرم الله وجهه ميگرد جميع مومنان و مسلمانان را روزي گردان و بحرمت شهادت امير المومنين حمزة رضي الله عنه گناه همه گناه گاران بخشي *

R. 13. 4.

ARABIC.

Quarto, 232 leaves. The MS. bears no date, but was presented by Adam Bowen to the Library in 1632.

القران

Al Qurān.

A clearly written copy of the Coran, apparently transcribed by a Moorish copyist, though not in the African character.

The heading of the *suraḥs* are in red ink. At the commencement are directions for taking the فال or *sortes Coranicæ*, copied in a very inelegant Spanish hand. The book is stained throughout

from the effects of a sea voyage, and appears to be written upon Levant paper. It is erroneously lettered *Comment. in Alcoranum*, and so described in Sir William Jones' list.

R. 13. 5.**ARABIC.**

Quarto, 235 leaves. Written in a clear but careless Arabic *Nashī* hand, A.D. 1455.

طبقات الوسطي

Ṭabaqāt ulwustá,

“The Medial Classes,” a biographical dictionary of the most eminent men belonging to the Šāfiʿī sect, by Tāj-uldīn ‘Abd-ul waḥḥáb ibn al SUBKÍ al Anṣarí.

The present MS. contains only the first volume الجزء الاول, and ends with the letter س. It has been described by mistake as طبقات الشافعية *Ṭabaqāt ulŠāfiʿiyyah*, but this is the title of another and larger work on the subject by the same author, to which he thus alludes in the preface to this :

فقد الفنا كتاباً فيه مبسوطاً حافلاً بما يراى منه و ذلك لأننا
نستوعب ترجمة الرجل علي وجه الملايم واذا كان ممن غلب
عليه الفقه وقلت الرواية عنه اعملنا جهدنا في تخرج حديثه الخ *

The first words are :

الحمد لله يوافي نعمه و يكافي مزیده وصل الله علي سيدنا محمد
و آله وصحبه وسلم

And the conclusion :

سهيل مضموم السين تصغير سهل هو سهيل بن سهل ابن الاسد بن يحيى بن احمد ابو الفضل التميمي من اهل اسفداين كان من اخصاء نظام الملك حدث عن عبدالغافر بن محمد الفارسي وغيره روي عنه هبة الله بن السقطي وغيره مولده سنة ست وعشرين واربع مائة ولم اعلم تاريخ وفاته رحمهم الله اجمعين *
والله اعلم

R. 13. 6.

ARABIC.

Quarto, 232 leaves. Elegantly written in a current Persian *Nastâliq* hand, the diacritical points being often omitted, as in Shikasta writing.

مفتاح المفتاح

Miftáh ul Miftáh,

“The Key of ‘The Key,’” a commentary by Sâd-uldín Masûd bin ‘Umar TAFTAZÂNÍ, on the *Miftáh ul‘Ulúm*, “Key of the Sciences,” of Sirâj-uldín ‘Abu Yâqûb Yûsuf bin ‘Abu Bakr al Hwârzimí, commonly called SAKKÁKÍ.

The *Miftáh ul‘Ulúm* is a treatise upon Philology and Grammar, and was written about A.D. 1200. It is divided into three parts, viz.,

١ * في علم الصرف * ٢ * في علم النحو * ٣ * في علم المعاني والبيان *

1. Accidence ; 2. Syntax ; 3. Rhetoric, the last part including the

whole art of prose and verse composition, with a dissertation upon Prosody.

The commentary contained in the present volume was written A.D. 1367; it is deservedly held in high estimation in the East. The author has elaborated and elucidated the text very fully, and in a manner which shows him to have been a profound scholar and critic. This is considered the best of the numerous commentaries upon Sakkákí's book.

The original text is distinguished by the word قوله in red ink.

This manuscript is lettered and described by Sir William Jones as "The Alcoran Explained."

Begins :

خير خبر يوشح به صدر الكلام * واحسن حديث يرشح لمقتضي
المقام * حمد الله الذي خلق الانسان علمه البيان *

Ends :

والاستمداد في اللغة طلب المدد يقال استمددت الامير و تعديته
الي مفعولين يتضمن معني الطلب والسؤال والله المسؤل لتيسر
الامال و المشكور علي ما فاض من النوال وله الحمد علي كل حال
والصلوة علي رسوله وآله خير آل *

R. 13. 7.

ARABIC.

Quarto, 164 leaves; in a very good state of preservation and very little discoloured; it is dated A.H. 1643, and was written by 'Abdalláh bin 'Abdalláh bin "Isá bin 'Abdalláh RAHMÚNÍ, at Fás, in the reign of Sultán Ahmad 'Abbás Mançúr.

القران

Al Qur'ān.

The Coran in African Arabic characters.

The headings of the first two *suraḥs* are coarsely painted in green and red, and the borders of the opening pages are ornamented in a similar manner. The rest of the *suraḥs* are headed in clear large red letters. It is clearly written and fully pointed throughout, and blank pages are left to mark the principal divisions جزویات into which the Coran is divided for purposes of recitation. At the end are directions for saying the appropriate prayers before using it, for taking the *Sortes Coranicæ*, etc.

R. 13. 8.

PERSIAN.

Quarto, 196 leaves. This Manuscript is most beautifully written in the *Nastāliq* character, and illustrated with finely executed drawings. It was transcribed in A.D. 1531 by Abdullāh ul Ḥardī. The binding is Oriental, and on the front is written the following verse :

درج پُراز جوهریست نسخه نامیست این
بحر پراز گوهریست خمسة جامیست این

This is a volume full of gems, a renowned treatise ;
It is a sea full of pearls, the Five Poems of JÁMÍ.

خمسہ جامی

Hamsa i Jámí,

“The Five Select Poems of ‘Abd-alRahmán bin Ahmad JÁMÍ,” namely,

تحفة الاحرار *Tuhfaḥ ul Ahrár*, “The Gift of the Noble.”

سبحة الاسرار *Subhaḥ ul Asrár*, “The Rosary of Secrets.”

ليلى و مجنون *Laili u Majnún*, "Lailí and Majnún."

يوسف وزليخا *Yúsuf u Zulaihá*, "Joseph and Zuleikhá."

خرد نامه اسکندري *Hird-náma i 'Iskandarí*, "The Book of the Wisdom of Alexander the Great."

The last poem is seldom found amongst the Five Select Poems, its place being generally occupied by the *Silsilah ul Dahab*, "The Chain of Gold," or the Sufistic Romance entitled *Salámán u Absál*, "The Loves of Salámán and Absál." These two poems, together with the five contained in the present volume, originally formed one work, entitled by the author, *Haft aurang*, "The Seven Thrones."

The works of Jámí are very highly esteemed in the East; in didactic and mystical poems, such as the first two in this series, he is considered as scarcely inferior to MAULAVÍ RÚMÍ, and his narrative pieces are second only to those of FIRDAUSÍ himself. He lived about 1490 A.D., and wrote a number of poetical works, amongst them some gazals, one of which, beginning

عارض است يا قمر يا لاله حمر است اين

is so universally admired, that it has been imitated by most of the subsequent Persian and Turkish authors of Díwáns.

The *Tuhfa ul Ahrár* تحفة الاحرار is a mystical poem, containing an exposition of the Sufistic system of Philosophy, interspersed with moral and allegorical stories. It begins :

بسم الله الرحمن الرحيم * هست صلاي سر خوان كريم

and ends :

مهر نه خاتمه اين خطاب * شدم رقم خاتم تم الكتاب

The *Subha ul Abrár* سبحة الابرار is a similar poem, but deals

more with the progress of the disciple of the Philosophy and the stages on the road of doctrine, whereas the *Tuhfaḥ ul Ahrár* treats of the metaphysical theories discussed by the Sufis.

It begins :

ابتدای بسم الله الرحمن * الرحیم المتوالی الاحسان

and concludes :

حسن مقطع چوبود رسم کهن * قطع کردیم برتن نکته سخن

The *Laili u Majnún* لیلی و مجنون. This is a poetical romance, written in imitation of *Laili and Majnún* of NĪẖAMÍ and 'Amír ĤUSRAU. It recounts the adventures of an Arab lover, who became enamoured of an Ethiopian maiden, named *Laili*, "dark as night," and who, being unable to obtain her hand, became distracted (*majnún*) and passed his days in a solitary desert. *Laili* is described as having no personal attractions except in her lover's eyes; and their attachment is constantly alluded to in the other Persian poets.

The romance begins :

ای خاک تو تاج سر بلندان * مجنون تو عقل هوشمندان

and ends :

پاکان بنیاز صبحگاهان * آمرزش ازخدای خواهان

The *Yūsuf u Zulaiḥá* یوسف و زلیخا is, perhaps, the most celebrated of all Jámí's works. It is the history of the loves of Joseph and Potiphar's wife Zuleikha. This story, embellished with many Mohammedan traditions, is a favourite one with both the Persian and Arabic poets. Jámí's version is a professed imitation of that of

Niṭāmí, and he does not hesitate to hint, whilst ironically praising that poet, that he has quite put his work in the shade by the present production :

نظامي کو و نظم دلکشایش * نکته‌های طبع نکته زایش

درون پرده اکنون جای کرده * وزو مانده همه بیرون پرده

But the most masterly work on this subject is the Joseph and Zuleikha of Firdausí, the author of the *Sháh Náma*. This last is, however, extremely rare, and, with the exception of a copy in the British Museum and an imperfect copy in the Library of the Royal Asiatic Society, I do not remember to have heard of the existence of any manuscript of it.

Jámí's poem begins :

آلهي غنچهٔ امید بکشاي * گلي ازروضةٔ جاوید بنماي

and ends :

زبانرا گوشمالی خاموشي ده * که هست از هرچه گوي خاموشي به

The *Hird-náma* i *Iskandarí* خرد نامه اسکندري is a versified collection of the wise sayings and advice attributed to the Grecian sages at the court of Alexander the Great. It is also composed in imitation of Niṭāmí, beginning :

آلهي کمال آلهي تراست * جمال جهان بادشاهي تراست

and ending :

که تا پنبه از گوش دل برکشیم * همه گوش گردیم و دم در کشیم

R. 13. 9.

PERSIAN.

Quarto, 75 leaves; well written in the *Nashî* character, and dated A.D. 1484.

احكام النجوم

'Ahkám ul nujúm.

“Rules of the Stars.” A work on Astrology. Compiled by Ihtiyár-uldín Mohammed.

The author commences by stating that he has corrected the astronomical tables of Ptolemy and Abd-alJalíl up to the time of writing. He then gives instructions for the “erection of the houses of nativity,” with tables for finding which planet is in the ascendancy, etc. This is followed by a manual of judicial astrology, the whole concluding with tables for consultation as to the influence of the heavenly bodies on human destiny at particular times and seasons. The latter part of the work is also called مولود مسعود *Mawlid i mas'ud*.

The *Tauhid* commences :

الحمد لفاطر الخلاق والشكر لعالم الحقائق اي اول هر سخني بنامت
و اي زينت خطبه از كلامت شكر وسپاس بي قياس حضرت
آفریدگاري را * الخ *

and the book concludes :

اميد كه از آفات و بليات و شي اعدا و خصما ايمن و سالم باشند
امين و الله اعلم و احكم *

An autograph copy.

R. 13. 10.

ARABIC.

Large octavo, 60 leaves; *Nashî* characters, with most of the vowel points inserted. The headings of chapters and the diagrams in red. Date, A.D. 1600.

كتاب التبصرة في علم الهيئة

Kitáb al tabṣiraḥ fi ilm al lhaiḍḥ,

The book entitled "A Glance at Astronomy," by 'Imám Šams-aldín 'Abu-bakr Muhammed ibn 'Ahmad ibn 'Abi Bašar AL MÍRÚZÍ, also called al Hirqí, from the name of his native village.

Begins :

الحمد لله حق حمده والصلوة علي خير خلقه محمد سيد اصفياه
وخاتم انبيايه وبعد فان العلماء والحكماء كانوا قبل زماننا هذا متوفرين
علي جمع العلوم و تاليفها و ايضاحها و تلخيصها ان كانت اوقاتهم
صافية عن الشواغل والشوائب * الخ *

Ends :

. هذه صورة ذلك الافلاك القمر

followed by a diagram.

This work consists of fourteen chapters, and is dedicated to 'Abul Hussain 'Alí bin Naṣír-aldín. In the preface the author states that he has abridged it from his larger book on the same subject, entitled

منتهى الادراك في تقاسيم الافلاك

Muntahiy-al idrāk fi taqásim-al aflák,

(The utmost extent of perception, on the division of the skies.)

It is copiously illustrated with diagrams.

R. 13. II.

TURKISH.

Large octavo, 170 leaves ; beautifully written in Turkish *Nashî* on Levant paper.

جامع الحساب

Jámi-ul hisáb.

A work on Arithmetic by YÚSUF bin Kamál AL BURSÁWI.

Begins :

الحمد لله الأعلی و تقدیم الشكر الا ولی و الصلوة علی محمد افضل
الوری و علی آله واصحابه مصاییح الدجی

Ends :

. وهر مسئله کی بو جنس واقع اولاً بو قیاس اوزده استخراج
اولنه بو کتاب داخی بوزده تمام اولدی

The book contains ten chapters, and is dedicated to Haçrat Iskandar Čalabí.

It is fully pointed throughout, and many of the examples are written in red. At the end of the last page is an arithmetical problem, and the fly-leaf contains the multiplication tables, and the حروف ابجد *hurúf abujed*.

R. 13. 12.

ARABIC.

Quarto, 204 leaves ; badly written in an European handwriting, on coarse paper. The headings in red. A.D. 1595.

كتاب المزامير

Kitáb al mazámír,

The Book of Psalms in Arabic. On the last page is

the following account of the transcription of the book :—

كملت المزامير بعون الله تعالى ايدي الحقيق جرجس
الهذنانى من بيت عمير في مدرسة الموارنة في رومية بسنة الف
وخمسمائة خمس وتسعين مسيحية وكتب لاجل السيد قزقرونوس
قلانوس

[With the assistance of the Most High God these Psalms were completed by the hand of Georgius al Hidnání, of the Tabernacle (*Bait al Amír*), at the Propaganda College in Rome, in the year 1590 of the Christian era. It was written for Monsignore Cazachirdonius Culánus.]

The headings of the Psalms are in red.

R. 13. 13.

ARABIC.

Small quarto, 102 leaves ; clear Arabic hand, on glazed paper.
Native half-binding in red leather case. Date, A.D. 1316.

شرح المعلقات

Šarh al Muállaqát.

The celebrated commentary of Šaiḥ 'Abu 'Abdallah al Hussain ibn Ahmed, commonly called AL ZÚZANÍ, on the seven Muállaqát.

Begins :

قال الامام ابو عبد الله الحسين بن احمد بن الحسين النوزني رحمه الله

شرح القصايد السبع امليته علي حدّ الايجاز والاختصار علي حسب
ما اقترح عليّ مستعيناً بالله علي اتمامه و عليه توكلت . . . الخ

Ends :

وهو الربّ والشهيدُ علي يوم الحَيَارِينِ والبلاءِ
بلاءٌ يقول وهو الملك والشاهد علي حُسن بلاينا يوم قتالنا بهذا
الموضع والغنا غناءً اي بلغ الغاية يريد عمرو بن هند فانه شهيد
عناهم هذا اليوم

The seven poems, called the *muállaqát* (suspended), or *mudahhabát* (gilded), are the production of the seven celebrated poets of the Ante-Islamitic period (*ʿayyám al jahálāh*). They received their name from the fact that they were written in gold and suspended upon the gate of the Kaaba at Mecca. To that of Labíd an interesting Muslim legend attaches:—Mohammed, it is said, wrote the grand passage of the Qoran, beginning: "Or as a thundercloud from heaven," etc. (Cor. cap. ii. v. 18), and hung it as a sort of challenge beside the poem of Labíd. When that poet came the next morning and read the rival composition, he asserted that none but an inspired prophet could have written such verses. He accordingly professed himself a Musselman, and subsequently proved of great assistance to Mohammed in replying to the satirical attacks of his opponents.

The Commentary of ZÚZANÍ is the fullest and most exhaustive of the various scholiæ on the Muállaqát.

The poems commented upon are those of—

- | | |
|------------------|------------------|
| 1. Amrû-al Qais, | p. 2 <i>b</i> . |
| 2. Tarafah, | p. 26 <i>a</i> . |
| 3. Zohair, | p. 48 <i>a</i> . |
| 4. Labíd, | p. 56 <i>a</i> . |

- | | |
|----------------------|------------------|
| 5. 'Amru bin Kaltúm, | p. 72 <i>a</i> . |
| 6. Antara, | p. 82 <i>b</i> . |
| 7. Harit, | p. 93 <i>a</i> . |

The Muállaqah of Antarah has been edited with ZÚZANÍ's commentary, and a Latin translation by J. Willimett; Lugduni, Batav. 1816.

In the present copy the original lines are in red, and the commentary in black.

R. 13. 14.**ARABIC-LATIN.**

Quarto, 33 leaves; inelegantly written in an European hand.

اعتقاد الامانة المسيحية

'Itiqád alimánaḥ alMasīhiyaḥ.

“The Christian Confession of Faith.” An Arabic catechism with Latin translation on the opposite page.

Begins :

فيما ذا ثَبَّتَ خيرك من الكل * بآتحادي مع الله الخ

Interrog. In quo consistit summum tuum bonum ?

Resp. In unione mea cum Deo, etc.

Ends :

امل القلب لكي تسمع صلواتنا وثقة يقينة ان تسمع

Resp. Desiderium cordis ut nostra precatio exaudiatur et certa fiducia quod exaudietur. Finis.

The Latin is accompanied by an interlinear Dutch translation in red.

R. 13. 15.

ARABIC-HEBREW.

Quarto, 63 leaves; very badly written.

The five megilloth or "scrolls" in Arabic, written in parallel columns both in the Arabic and Hebrew characters.

1. P. 2 α . מגלת שיר השירים בלשון ערבי

Megillat šir hašširim bēlāṣon Arabī.

The scroll of the "Song of Songs" in the Arabic language.

2. P. 12 α . מגלת רות בלשון ערבי

Megillat Rūt bēlāṣon Arabī,

The scroll of "Ruth" in the Arabic language.

3. P. 22 α . מגלת איכה בלשון ערבי

Megillat Ekāḥ bēlāṣon Arabī,

The scroll of "Lamentations" in the Arabic language.

4. P. 33 α . מגלת קהלת בלשון ערבי

Megillat Qoḥēlet bēlāṣon Arabī,

The scroll of "Ecclesiastes" in the Arabic language.

5. P. 48 α . מגלת אסתר בלשון ערבי

Megillat Ester bēlāṣon Arabī,

The scroll of "Esther" in the Arabic language.

R. 13. 16.

ARABIC.

Small oblong volume, 251 leaves. The book appears to have been the property of Šams al Dín Mohammed ibn al Rizíq, author of the treatise No. 29, who was *Muwaqqit*, i.e., principal of the observatory and appointed to determine the proper times of prayer at the Grand Mosque of Ommaiyeh in Damascus. The complete treatises are carefully written in an elegant *Tāliq* character, all evidently by the same hand, and No. 36 contains Ibn Al Rizíq's signature as transcriber. Written from A.D. 1552-1554.

رسالات في علم الهيئة

Risálat fi 'Ilm al Hai'ah.

A collection of treatises and fragments, by various authors, on Astronomical Science, containing :

1. P. 1a. رسالة في استخراج التاريخ *Risálah fi Istikhráj al táríkh*, Tract on the Deduction of the Arabic from the Roman dates, by Šaiḥ 'Abu-lHasan 'Alī al ŠĀṬIR AL DIMAŠQÍ. Pages have been ruled for a calendar, which has never been filled in. Begins :

الحمد لله الذي قدر الليل والنهار

and ends :

والله سبحانه وتعالى اعلم وقس علي هذا جميع ما تريده الي
آخر الشهر والحمد لله تعالى كفي وصلي * الخ *

2. P. 23b. كتاب سراج في درجة الشمس *Kitáb Siráj fi darajah al Šams*, THE "LAMP:" on the degrees of the sun. Two calendars, with an introduction on deducing the Roman from the Arabic dates.

Beginning :

الحمد لله الذي جعل في السماء نجومًا يهتدي بها في البر والبحر*

3. P. 41a. اشكال الرمل *Aškál al Raml*, "FIGURES IN GEOMANCY," a page describing various figures formed in this species of divination.

4. P. 41b. المنقول من كتاب عيون الحقائق واينصاح الطرائق *Al manqúl min kitáb Uyún al haqáiq wa iṣāh alṭaráiq*, Extract from the book called "THE FOUNTAINS OF TRUTH and the demonstration of methods," a work on *al jafr*, or the science of divination.

5. P. 46a. A chapter on علم السيميا or "White Magic."

6. P. 51b. رسالة في استخراج التاريخ *Risálah fī Istihráj altárík*, a calendar with instructions for deducing the Roman from the Arabic dates, beginning :

الحمد لله الذي رفع السماء بقدرته

7. P. 57a. A page from a work on astronomy, containing some instructions about the use of the quadrant.

8. P. 58a. رسالة علي جدول الافاقي لاعمال الليل والنهار *Risálah ála jadwal al'afáqī liámál allail wa lnihár*, "Treatise on the Calendar of the Tracts of Heaven for use by day and night," by 'Abd alláh bin Muhammad bin Muhammad AL JALÍLÍ AL HANAFÍ, Principal of the Observatory at the Grand Mosque of Ommaiyeh at Damascus.

This treatise contains five chapters, namely,

1. On the half circle of the sun's apparent motion.
2. On the segment of the circle.
3. On maximum altitude.
4. On the point of the sun's rising.
5. On the hour angle.

Begins :

الحمد لله الذي بنعمته تتم الصالحات

9. P. 61a. أسماء الكواكب الثوابت *Asmā al kawākib altawābit*, Catalogue of the fixed stars.
10. P. 63b. من كلام حبيب المصري *Min Kalām Habīb al Miṣrī*, Extract from the works of HABÍB OF EGYPT, namely, a *munájāt*, or address to the deity, apparently selected as containing astronomical expressions and allusions.
11. P. 72a. A list of books on Medical Science (الكتب الطبية) quoted in "Šarh Mújiz," better known as The Šarh Sadídí, a commentary by Sadíd-uldín Gazerúní on the *Mújiz alqánún fi-lṭibb*, epitome of the Canon of Avicenna, by 'Alā-aldín 'Abu-l Hazín Quraiší.
12. ما نقل من شرح الموجز *Má nuqil min Šarh al Mújiz*, Extract from the Šarh Mújiz above-mentioned.
- 13a. P. 81b. المنقول من منظومة مفصل بن ماجدي الطبيب *Al Manqul min manṭumaḥ Mufaṣṣal bin Májidī alṭabīb*, Extract from the Poetry of Mofazzal bin MÁJIDÍ the Physician.
- 13b. P. 82a. An extract from the work called الكامل في الصناعة *Al kámil fi-lṣanááḥ*, The "ACCOMPLISHED IN ART," a treatise on medicines.

14. P. 82*b*. Recipe for making mucilaginous drinks, apparently from the same work as the preceding.

15. P. 83*b*. A description of the personal appearance and character of *Taimûr Lang* (Tamerlane), with a medical diagnosis of his constitution, an account of the remedies used by him for his ailments, and some verses of Al HAMAWÍ on the subject.

16. P. 88*a*. Fragment of a love song (*gāzal*), beginning—

شوقي اليك يزيد يا ذات الماء * شوق العطاش الي الزلال من الظماء

“I long for thee, oh maiden with the roguish eyes,
Even as the thirsty longeth for the limpid stream.”

17. P. 97*b*. المنتخب من ديوان الفاضل صفي الدين الحلبي *Almun-tahab min diwān alfaṣīl Ḥafīy al-dīn al Hillī*, Extract from the Divan of Ḥafīy al Din Abd al'Azīz bin Siráyá bin 'Alí, commonly called HILLÍ, an Arabic poet, who died in A.D. 1357.

18. P. 101*a*. الدر المنثور في العمل بالربع الدستور *Aldurr al mantūr fi l'amal bi-lrub' al dastūr*, “Scattered pearls,” a treatise on the use of the standard quadrant, by Jamál al Dīn Muhammad bin Muhammad al MARIDÍNÍ.

The standard quadrant, *rub' dastūr*, also called *rub' al dáiraḥ*, is described in the present treatise as an instrument fitted with appliances to ensure its being placed accurately in a vertical plane, with one of the bounding radii horizontal.

This treatise consists of sixty chapters, and begins :

الحمد لله الذي خلق السموات ورفعها بغير عمد ولا علائق

and concludes :

واسئل الله العظيم الوهاب الغفور الثواب ان يوقعنا في القول والعمل
ويعصمنا من الزيغ والزلزل انه كريم جواد و للخيرات عواد و صلوة
علي موجود ذاته من مخلوقاته محمد و آله و صحبه و سلم تسليماً
كثيراً دائماً *

Written A.D. 1550.

19. P. 132a. *Fi ma'rifat ṣifāt al-kawākib almunāzil*, On the attributes of the stars in the
"mansions of the moon," by IBN JAUHARAH. A fragment.

20. P. 133a. Some remarks on the time of the sun's rising, written
on the title page of the preceding.

21. P. 133a. *Alnukat al-zāhirāt fi sharḥ al-waraqāt*, The commentary entitled "Salient points,"
by Hasan bin Ḥalīl bin Alī al Ṭayibī, commonly called GIRADASTÍ, on the *Waraqāt*
fi l'āmal birub' al muqanṭarāt, a treatise by Jamāl al Dīn 'Abu
Muhammad 'Abd allah bin Ḥalīl al MÁRIDÁNÍ, upon the use
of the Azimuth quadrant.

The commentary commences :

الحمد لله باسط الارض ورافع السموات و محرك الافلاك لتعريف
الاقوات

and ends :

وحسبنا الله و نعم الوكيل ولا حول ولا قوة الا بالله العلي العظيم

The work commented upon begins :

الحمد لله فاطر السموات ومبدع المخلوقات

A.D. 1550.

22. P. 153*a*. An abridgement of the introduction to the work commented on in the preceding treatise.

23. P. 160*b*. رسالة مجموعة من كلام المشايخ علي الربع المجيب
Risálah majmú'ah min kalám al mašáikh ála l rub' al mujaiyab,
A treatise on the *Rub' Mujaiyab*, being an abstract of various works on the subject, put into the form of question and answer.

(This instrument will be found described in 29.)

Commences :

الحمد لله الذي نور اسرار العارفين بشموس معارفه البارعة

Ends :

وان جمعت الي النظر كان المجتمع مطالع نصف الليل

24. P. 164*b*. A page on the Roman names of the months, with their Syrian equivalents; and the times of the sun's rising, as well as that of the Zodiacal signs, forming an ephemeris for the year 1594 A.D.

- 25 (α). P. 165*b*. An extract, or translation into Arabic, of a passage from the عجائب المخلوقات *Ajáb ulmahlúqát* ("WONDERS OF CREATION"), a well known work in Persian upon Natural History, by QAZWÍNÍ.

- (β). P. 166*a*. كفاية القنوع في العمل بالربع المقطوع *Kifáyah ul*

Qunú' fi l ámal bil rub' al maqtú', "The Economy of Content," a short treatise, in fifteen chapters, on the use of the graduated Azimuth quadrant, by Badr al Dín Muhammad Sabṭ al MĀRIDÍNÍ.

Begins :

الحمد لله بر العالمين والعاقبة للمتقين

Ends :

والله سبحانه وتعالى اعلم بالصواب واليه المرجع والمآب

26. P. 174a. On the division of the habitable world الربع المسكون into zones (half page).

27. P. 175a. Page on the Roman months, and times of the risings of the sun and constellations, etc., for the year 1552 A.D.

28. P. 175b. A fragment containing a calculation of the age of the world, from the مفتاح المقاصد و مصباح المراد *Miftáh al maqáṣid wa miṣbáh al maráṣid* of Jamál ul Dín 'Abd alRahmán bin 'Alí bin Šait al ĠURSÍ.

29. P. 176a. كتاب كشف الريب في العمل بربع المجيب *Kitáb kašf al riyab fi l ámal bi rub' al mujaiyab*, "The solver of doubts," a treatise in twenty chapters and a *kátimaḥ*, on the use of the quadrant, called *mujaiyab*, by Muhammad bin 'Alí, commonly called IBN RIZÍQ.

This quadrant, as here described, differs from the standard quadrant in being fitted with other graduated circles for determining noon at any time of the year by means of the sun's altitude.

Begins :

الحمد لله الذي علّمنا ما لم نكن نعلم و فهمنا ما لم نكن نفهم

Ends :

والحمد لله رب العالم اولاً و آخراً و ظاهراً و باطناً و صلى الله علي سيدنا محمد و آله و صحبه و الحمد لله رب العالمين علي كل حال

Written A.D. 1552.

30. P. 186a. *Al turq al sáníya fi hisáb al nisbaḥ al síníyaḥ*, "The royal road to the calculation of the ratios of the sines." A short treatise in seven chapters, by Badr al Dín Muhammad bin Muhammad bin Ahmad al MARIDÍNÍ.

Begins :

بسم الله الرحمن الرحيم من ممد الكون استمد العون * الحمد لله رب العالمين و الصلوة و التسليم علي سيد المرسلين و علي آله و اصحابه التابعين

Ends :

والله سبحانه و تعالي اعلم بالصواب والله المرجع و المآب و حسبنا الله و نعم الوكيل

Written A.D. 1552.

31. P. 192a. *Risálah fi l jaib li l Ġarsí*, a tract upon the sine, by Ġars al Dín IBN ALNAQÍB. This is the first page of the following treatise, with many marginal notes and references written over it.

32. P. 193*b*. رسالة في علم الجيب *Risálah fi ilm al jaib*, a treatise on the sine and the use of the *mujaiyab* quadrant, by Ġars al Dín ibn Šaiḥ Ahmad IBN ALNAQÍB, explanatory of the work of the same name, by 'Abu 'Abbás 'Ahmad bin Muhammad Qastalání al Miṣrí.

Beginning :

الحمد لله رب العالمين والصلوة الخ

Ending :

والله اعلم بالصواب وله المرجع والمآب

33. P. 199*a*. (α) Another fragment from the *Ajáib al Mahlúqát*, see 25 (a).

(β) On the Roman months.

34. P. 199*b*. (α) A fragment on the origin of the winds, from the *Ajáib al Mahlúqát*.

(β) P. 200*a*. Fragment from a work on the *rub' al mustar*, or graduated quadrant, by 'Abu l Baqá bin Ahmad al FAḤḤ. A work in sixty chapters.

35. P. 200*b*. (α) A fragment on determining the time for evening prayer by the sine of the quadrant.

(β) كشف الريب في العمل بالجيب *Kašf al raib fi l ámal bi l jaib*, "The solver of doubts," a treatise on the practical working with the sine of the quadrant, by 'Abu 'Abdallah Muhammad bin 'Abd al Rahmán, surnamed AL MIZZÍ.

The work consists of twenty-four chapters, beginning :

الحمد لله رب العالمين والصلوة الخ

Ending :

وحرث الخيط حتي يقع المري علي الجيب المبسوط المار به
بفصل الخيط من القوس السميت وجهته معلومة والله اعلم بذلك
و حسبنا الله ونعم الوكيل

36. P. 208a. كتاب هداية العامل بالربع الكامل *Kitáb Hidáyah al 'Amil bi l rub' al kámil*, the "Guide for the worker with the complete quadrant." A treatise on the use of the standard quadrant, by Badr al Dín MÁRIDÍNÍ. In fourteen chapters.

Beginning :

الحمد لله الذي تتم في صفحات مصنوعاته قواطع الدلائل

Ending :

و حسبنا الله ونعم الوكيل ولا حول ولا قوة الا بالله العلي العظيم

Copied from the original MS. by Šams al Dín Muhammad IBN AL RIZÍQ.

- 37, 38, and 39 (α.) Pp. 218b. to 221b., are various pieces of poetry, selected as containing astronomical allusions, *e.g.*,

"There is a river pure as glass,
The *virgins* wander joyous on the bank, and the *scorpion*
overshadows it."

- 39 (β.) P. 222a. العمل المصحح في الربع المجنح *Al ámal al muṣahḥah fi l rub' al mujannah*, "Corrected work" on the use of the *mujannah* quadrant (used for the same purposes as the *mujaiyab* quadrant). By 'Abu 'Abd Allāh bin Muhammad bin Abi l Fath AL ÇÚFÍ AL MIÇRÍ.

Begins :

الحمد لله رب العالمين

Ends :

والله سبحانه وتعالى اعلم بالصواب واليه المرجع والمآب

It is an abridgement of a treatise by Šaiḥ Šiháb-aldín 'Ahmad IBN ALSIRÁJ on the same subject.

40. P. 229a. رسالة في العمل بربع المقنطرات *Risálah fi-lámal bi rub' almuqanṭarát*, A treatise on the use of the Azimuth quadrant, by Badr al Dín MÁRIDÍNÍ.

Begins :

الحمد لله الذي زين سماء الدنيا بالنجوم الزاهرات

Ends :

وان ساوي الباقي حصه الفجر توسط اول وقت الفجر والله سبحانه اعلم بالصواب واليه المرجع والمآب

41. P. 232b. رسالة في العمل بالربع المجيب *Risálah fi l ámal bi l rub' al mujaiyab*, A treatise on the *mujaiyab* quadrant, consisting of a preface and twenty chapters.

Beginning :

الحمد لله مبدع ما صنع ومتقن ما اخترع

Ending :

والله سبحانه اعلم بالصواب واليه الرجوع والمآب

Followed by some *fawá'id* or notes.

42. P. 239a. كتاب نهاية الرتبة في العمل بجدول النسبة *Kitáb nihāyah al rutbah fi l ámal bi jadwal al nisbah*, "The highest degree," a treatise on the practical working with the table of the ratios of sines, by 'Abu 'Abdallah Muhammad bin Abi l Fath al ÇÚFÍ AL MIÇRÍ. In five chapters, a preface, and a *Hátimaḥ*.

Begins :

الحمد لله الواحد الاحد

Ends :

و الله سبحانه تعالي و تعز اعلم بالصواب و اليه المرجع والمآب
و كفي وصلي الله علي سيدنا محمد و آله وسلم تسليماً *

R. 13. 17.

PERSIAN-TURKISH.

Quarto, 261 leaves; consisting of four parts, the first three written in Turkish *dīwānī* characters, the lines very wide apart to admit of interlinear explanations; the last part on older paper in an inelegant *Nashī* hand, probably Turkish, and dated A.D. 1376.

1 (pp. 2a-83a).

كتاب شامل اللغات

Kitáb Šámil al-Luġát,

The Compendium of Dictionaries. A Dictionary of Persian and Deri words, explained in Turkish, by Hasan bin Hussain 'Amád al QÁRAḤHIÇARÍ.

Begins :

حمد بي حد و ثنائي بي عد مر آن عالمي را كه آدم صيغي را برسائير
عالميان بشرف و علم آدم الا سماء كلها مشرف ساخت *

In a short preface the author mentions that he has compiled the present dictionary from the following works : the *Lujjah* of Humaid-aldin SÍWÁSÍ; the *Miyár i Jamál* of 'Abu Mançúr FÁHIRÍ; *Çaháh ul çars* of Hindúšáh; the *Muntakab* of Qutrán ARMAWÍ; the *Šawáhid* of Hussain i Tús ASADÍ; the *Miftáh al Adab* of Maulána MUṬAḤḤAR ALADÍQÍ; the *Muqaddamah al Adab* of Jár-allah Allámaḥ; the *Mašúf* of Maulána 'ALĀ-ALDÍN BALHÍ; the *Sámí* of Maulána Táj-aldin GAŽDARI; the *Risálah Qásimíyah* of Qáçí SÍWÁSÍ; the *Bahr al Ġarāib* of Luṭf Halímí (a work in verse); and two treatises, named respectively the *Tuhfaḥ* and the *Majmá*. After explaining his alphabetical arrangement, which, he states, is on an entirely new and original principle of his own, he concludes the preface by dedicating his work to SULTAN ABU-LFATH bin Sultan Muhammad bín Sultan Murád Hán.

2. (Pp. 85b. to 159b.)

وسيلة المقاصد الي حُسن المراصد

Wasílah ul maqáçid ila husn al maráçid,

“Means of bringing subjects to the best points of observation.”

A course of instruction in the Persian language for Turks,
by Haṭib RUSTAM MAULAWÍ.

Begins :

الحمد لله رب الا رباب ميستر الميسر و الصعاب الذي خلق آدم
من التاب و علمه الا سماء و الا لقاب *

Ends :

سيصد هزار هزار هزار هزار بار هزار هزار هزاران هزار وقس علي
هذا جميع الاعداد من المجموع والاحاد

The author says in his preface :—

“It is usual for Maulawī’s sons to commence their studies by learning the Qurʾān by heart, but it appears to me that although Arabic forms a very proper foundation for acquiring a knowledge of the other sciences, it is difficult to attain to any proficiency in them without an acquaintance with Persian also. I have therefore compiled this treatise, giving as far as lay in my power all the rules of that language, and endeavouring to make it entertaining as well as instructive.

“On all disputed points I have given the most generally received solution, and have adopted an alphabetical arrangement in order to facilitate reference and study. The work consists of three chapters and a conclusion, which are arranged as follows :

“CHAPTER I.—On the infinitives, measures, and accentuation.

This chapter is divided into twenty sections, each of which is sub-divided into three classes, according to the vowels used with each letter.

“CHAPTER II.—On the inflection and conjugation of verbs ; containing nine divisions and fifty-two subdivisions.

“CHAPTER III.—On the declension of nouns, radical and derivative ; containing twenty sections, each subdivided according to the three vowels.

“CONCLUSION.—On the adverbs, particles, prepositions, and numerals.”

To these tables, as described by the author, are prefixed short explanatory rules in Turkish, and many Turkish verses, to enable the student more easily to remember them.

A chronogram in Turkish on p. 159*b*. gives the date of the compilation of the treatise in the words *برات منير* = A.H. 903 = A.D. 1498.

3. (Pp. 161*b*. to 206*b*.)

An Arabic vocabulary, with Persian definitions, by 'ALĀ-ALDĪN QUSTAMÚNĪ.

Begins :

حمد فراوان و ثناء بي پايان بر خالق جهان باد كه همه موجودات را
از عالم عدم بصحراي وجود آورده *

The book, as is stated in the preface, is very little more than an alphabetically arranged edition of the *Muqaddamaḥ ul Adab* of Jār-allah Allāmaḥ, which, the author says, was so badly compiled as to be useless for reference without a previous thorough acquaintance with the work.

4. (Pp. 207*a*. to 261*b*.)

A dictionary of Arabic synonyms, by 'ALĀ-ALDĪN QUSTAMÚNĪ.

Beginning :

الطبع سرشت اي الخلق الذي جُبل عليه الانسان و هو في الاصل
مصدر و الطبيعية مثله الحيوان الخ *

The words are not arranged in alphabetical order, and the definitions are both in Persian and Arabic, as may be seen by the foregoing example.

A note in Arabic at the end of the book states that it was collated from beginning to end with the author's original manuscript.

R. 13. 18.

ARABIC.

Quarto, 42 leaves; written in Arabic *Nashî* characters. The MS. bears no date, but seems to belong to the 13th or 14th century. It is much discoloured by age.

كتاب مونس الوحيد

Kitáb Mūnis al wahid,

“The Companion of the Solitary.” A Sufistic treatise on the necessity of expelling grief from the heart by the contemplation of spiritual things, by 'ABU MANÇÚR 'Abd-al Malik bin Muhammed TA'ALIBÍ, who died in A.D. 1037.

Begins :

الحمد لله مبدع العقول ومنشي الارواح و خالق الاجسام وواهب
الحياة الذي رتب الانسان ما بين الجماد والحيوان النخ *

Ends p. 41b. :

..... ويحرس عليك دينك و دنياك و الحمد لله وحده و
الصلوة علي جميع المصطفين خاصة خاتم الشرايع و آهله الطاهرين
واصحابه الفائزين

The author commences by inculcating the Sufistic precept that the duty of man consists in endeavouring to acquire a knowledge of God and of himself. He then proceeds to mention those things which hinder the acquisition of such knowledge, especially grief and worldly cares. These he defines, and describes the causes that lead to them, proposing a remedy through philosophical reflection for each case that may arise. Such محاضرات (or appropriate pieces of advice) are distinguished in the present copy by the word معجون (electuary), written in bold red letters, a circumstance which has led to a curious error on the part of Sir William Jones, that eminent Orientalist having described the volume in his list as "Medicine and Essays in Arabic." It is accordingly so lettered on the back.

R. 13. 19.

ARABIC.

Quarto, 77 leaves. Clearly written in *Nashî* characters.
Dated A.D. 1566.

نصرة الدينية

Nuṣraḥ aldīniyah.

"Aid on religious matters." A work on difficult points of Mohammedan Theology, decided according to the doctrines of the Hanefite sect.

It is generally known as—

بيان السنة والجماعة

Baiyân alsunnaḥ wa ljamá'ah,

Account of the Sunnaḥ (traditional law) and the congregation; the author is 'Imám 'Ahmad bin Jáfár ṬAHÁWÍ al al Hanefí, who died in the year 952 A.D.

Begins p. 1a. :

الحمد لله رب العالمين جاعل الانبياء سادة للعالمين والعلماء قادة
للمؤمنين والفقهاء حافظاً للمخططين

Ends p. 39a :

واما تعلم علم الطب فيجوز لانه سبب من الاسباب فيجوز كساير
الاسباب

This work consists of a preface and fifteen sections, viz. :

1. On Sect.
2. On the proposition "That faith is neither increased by just works, nor diminished by the commission of sins."
3. Whether the commission of sins excludes a man from faith.
4. Whether good works are nullified by evil works.
5. Whether the Believer who has committed an offence against God is to be designated by the term *عدو* "Enemy of God."
6. Whether our faith is to be likened to that of the angels and the prophets.
7. On faith and its motives.
8. On God's Unity, and the considerations which confirm a belief in it.
9. On *استثناء*, i.e., the use of the formula, "If it please God."
10. On the origin and causes of schism amongst the Muslims.
11. On the interpretation of a saying of Mohammed with reference to the above.

12. On the unrighteous character of the Sufis, and the illegality of all unseemly mirth and amusements, such as dancing and the like.
13. A *fatwá* (legal decision) of ALDUBÚSÍY on the origin of schism.
14. On the sect of the Sunnís, and the sayings attributed to 'ALÍ bin 'Abí Tálíb.
15. On the Intelligence.

Many commentaries have been written upon this work by various authors, amongst others one by NAJM-ULDÍN BAKBURS al Turkí (died A.D. 1254), who entitled it *النور اللمع و البرهان الساطع* *Alnúr al lámí wal burhán alsátí*, The glittering light and brilliant evidence.

Then follow several fragments, namely :

2. (39b. to 41b.) *خطبة* *Huṭbaḥ* (homily, or bidding prayer) used in the mosques.

خطبة عظيمة *Huṭbaḥ átīmaḥ* (The Grand Homily), containing a prayer for Sultán SULAIMÁN HÁN, son of BÁYEZÍD bin Muhammad Hán.

3. (Pp. 42 to 44a.) A chapter from some work similar to No. 1, upon the qualities which induce or hinder the bestowal of Divine Providence.

Begins :

فصل في ما يجلب الرزق و ما يمنع الرزق و ما يزيد في العمر و ما ينقص ثم لا بد لطالب العلم من قوت و معرفة * الخ *

Ends :

..... و يقول يوم الجمعة سبعين مرة اللهم اغنيني بجلالك
عن حرامك و اكفني بفصلك عن سؤالك

4. (Pp. 45a. to 51b.) مسائل متفرقة *Masá'il mutafarriqah*, Various questions on points of doctrine and ceremonial.
5. (P. 51.) An explanation of the precept enunciated by ABU HANÍFA : that—لأنكفراً أحداً بذنب ولا نفي أحداً من الإيمان—
We should not call any one an Unbeliever for a sin he has committed, nor should we deny the faith of any one.
(P. 52a.) On divorce.
(P. 52b.) On the mode of emancipating slaves.
6. (P. 53b.) A chapter from some theological work on the legality of mimicry.
7. (Pp. 54b. to 55b.) On the kinds of meat and the parts of slaughtered animals which it is permissible to eat.
8. (P. 56b.) The commencement of the second chapter of the Qurʾān. The copyist, not satisfied with his work, has amused himself by repeating the last sentence, and then relinquished his task.
(P. 57a.) An unfinished Arabic sentence, of which the following is a translation :—“When they see a true believer committing a sin or sins, or forsaking any of the commands of God, they say in their ignorance : He is not a Muslim. But woe unto them for their carelessness in their religious duties ; the similitude of such people in these times is——”
9. (Pp. 57b. to 70a.) A chapter from some philosophical treatise on the senses and faculties wherein knowledge can exist.

Begins :

الاشياء التي تقع بها العلم ثلثة الحواس السليمة و العقول المستقيمة
والاخبار الصادرة عن العباد الصدقة * الخ *

Ends :

. . . . ثم بعد موته اتفقوا علي خلافة علي

10. (Pp. 71*b*. to 75*b*.) At the top of the first page is the commencement of the story of St. Paul in Turkish.

An account of articles of belief insisted on by Hanefite Mohammedans.

A chapter on the tenets of a certain sect of Mohammedan schismatics called معتزلة *i.e.* Seceders.¹

On the fittest places for prayer.

The last leaf contains the following *Hadit*:—"The Prophet, on whom be the peace and blessing of God, when he saw the lightning and heard the thunder, was wont to say, 'Oh God, destroy us not with Thy torments nor slay us in Thy wrath, but (if Thou wilt, then) pardon us before Thou dost so. The thunder is the voice that is heard in the clouds, and the lightning is the fire that proceeds from them; and it has been said that the thunder is the utterance of an angel and the lightning his laughter; and when his anger is severe fire issueth forth from his mouth, and that causeth the thunder-bolts.'

"Praise be to God, the Lord of the Universe, the King of the Day of Judgment" (Cor. I. v. 1).

R. 13. 20.

ARABIC.

Quarto, 78 pages; beautifully written in *Naskh* characters, fully pointed and punctuated in red. The headings of the discourses are in various colours. No date.

رسالات شيخ بهاء الدين

Risálát Šaiḥ Bahā'-aldīn.

Moral discourses on various subjects, by Šaiḥ Bahā'-aldīn.

¹ For an account of this sect see the note on *Amr ibn 'Obaid* in Mr. Chenery's learned translation of the *Maqámát* of Harírí, vol. i. p. 467.

Containing :

1. رسالة الايقاظ والبشارة لاهل الغفلة واهل الحق و الطهارة *Risálah al 'iqát wa-lbašárah liähl-alğaflah wa ähl-alhaqq wa-ltahárah*, "The awakening." a treatise addressed to the careless, as well as those who know the truth and are pure.
2. حقايق الانذار *Haqáiq al indár*, The truth concerning Divine warnings.
3. الشافية لنفوس الموحدين *Alšáfiah linufús al muähhidín*, "The cure for the souls of the orthodox believers."
4. رسالة العرب *Risálah al Arab*, Treatise addressed to the Arabs.
5. رسالة اليمن والهداية *Risálah al Yaman wa-lhidáyah*, The Treatise entitled a Guidance for the People of Yemen.
6. رسالة الهند *Risálah al Hind*, Treatise addressed to the People of India (also called تذكار والكمال).
7. رسالة التقرير والبيان *Risálah al taqrí wa-lbaiyán*, The Treatise entitled "Reproof and Exposition."
8. تاذيب الولد العاق *Tādīb alwalad al 'aq*, The chastisement of a disobedient child.
9. رسالة القاطعة للفرعون *Risálah al qáti li-lfara'ün*, A treatise to remove the proud and haughty.
10. كتاب ابو اليقظان *Kitáb 'Abu lyaqtán*, The "Father of Arousing."
11. تمييز الموحدين *Tamaiyuz almuähhidín*, The Distinction of Orthodox Believers.
12. رسالة في الاشخاص الروحانية [*Risálah fi-lašháṣ al ruháníyah*, A Treatise on Spiritual Persons.]

The concluding words of the previous discourse have been written in colours, instead of this, the proper heading.

13. *السفر الى السادة* *Alsafar ila alsádaḥ*, "Journey to the Saiyids" (Chiefs of Religion), A Call to Obedience unto the Divine Commands.

[The Saiyids are 'Abu 'Abbás, 'Abu-l faḥl Imrán, 'Abu Ishaq al Muállaq, 'Abu-l fath al Faraj, 'Abu-l faḥl al Táhir.]

These appear to be moral and religious essays addressed in the form of letters to various *Saiks* of the *Šiáh* and *Súfi* sects. They are written in a very high-flown Arabic style, somewhat like that of the Qur'án or Maqámát.

R. 13. 21.

ARABIC.

Quarto, 109 leaves. Apparently a Persian *Nashí* handwriting. Date, 1582-1583.

1. P. 1*a*. to 22*a*.

كتاب الملخص في الهيئة البسيطة

Kitáb al mulakhaṣṣ fi-l ḥai'ah al basitaḥ.

Compendium of Plane Astronomy, by Mahmúd bin Muhammad bin 'Omar al JAḠMÍNÍ (so called from his native place, Jaḡmín, a village in Hwarazím).

Begins:

الحمد لله كفاء فضاله والصلوة على نبيه محمد وآله

Ends:

ولعل هذا المقدار الذي اوردت كاف لتحصيل ما اردت واف
بما مررت الاشارة اليه فاولي ان يقتصر عليه *

This celebrated treatise on Astronomy and Physical Science consists of a Preface and two Discourses, viz.:—

PREFACE.—On the Divisions of the Celestial Bodies.

DISCOURSE I.—On the Spheres or Firmaments.

- CAP. 1. On the Aspect of the Heavens.
 2. On the Motion of the Spheres.
 3. On the Cycles.
 4. On the Arcs.
 5. On the Nature and Properties of the Stars.

DISCOURSE II.—On the Aspects of Terrestrial Bodies.

- CAP. 1. On the Habitable World: its length, breadth, and division into zones.
 2. On the Equatorial Line and the spots crossed by it.
 3. On Simple Elementary Substances.

2. (Pp. 23b. to 108b.)

شرح الملخص في الهيئة

Šarh al mulakhaṣ fi-lḥai'āh.

A commentary on the preceding work.

Begins :

الحمد لله الذي جعل الشمس ضياءً والقمر نوراً وبسط علي بساط
 البسيطة ظلاً وحروراً رفع خضراء ذات بروج سراج * الخ *

Ends :

... علي قول من يقول السنة الشمسية ثلثمائة وخمسة وستون

يوماً و ربع يوم و عشرة ايام و احدي وعشرون ساعة و ثلاثة اخماس
ساعة علي راي بطليموس و عشرة ايام و احدي وعشرون ساعة الا
دقيقة و ثلاثة اخماس دقيقة من دقائق الساعات علي ما ذهب اليه الثاني
كمالا يخفي علي من له درية في الحساب وهو اسرع الحاسبين

Both this and the preceding are copiously illustrated with diagrams in red and black, showing the cycles and position of the heavenly bodies, the theory of eclipses, etc. The commentary is also furnished with occasional short but pertinent marginal notes.

R. 13. 22.**ARABIC.**

Quarto, 18 leaves; *Nashî* hand, plainly written on thick glazed paper.

Portions of the Qurān, viz.:

The short *sūrahs*, from *sūraḥ al nabʾa*, cap. 78, to *sūraḥ al nās*, the last chapter; the selections concluding with the *sūraḥ al fatihaḥ*, or opening chapter.

R. 13. 23.**TURKISH.**

Quarto, 315 leaves; large and clear Turkish *Nashî* hand, fully pointed throughout.

Religious Manual in Turkish,

A work containing various devotional formulæ in Turkish.

After the figures of seals, etc., the book begins :

هذا شرح هفت دعاء هيكل بودر روايت قيلور علي رضي الله عنه
حضرت رسول الله عليه السلام مدني كه بيوردي بويددي هيكل واريدي *

Ends with the funeral service, as follows :

اللهم اجعلها لنا زخراً واجراً اللهم اجعلها

Where it breaks off abruptly, the last page being ruled but not filled in.

INDEX OF CONTENTS.

- Pp. 5a. to 12b. Seals of the Prophets, Magical Squares, etc.
- 13b. to 17b. Explanation of the Seven Prayers called هفت
هيكل *Haft du'ā i haikal*.
- 17b. to 26b. The Seven Prayers above explained.
- 26b. to 31b. Prayers founded on the names of God.
- 31b. to 34b. Explanation of the prayer on shrouding the dead.
- 34b. to 37b. On the Virtues of Prayer, Praise, the Names of
God, and the Prophet Hiçr.
- 37b. to 39b. Prayer for Pardon.
- 40a. A Prayer of 'Abu 'Abbās.
- 40b. to 44a. Elohistie Prayers, *i.e.*, in which the word *Allāh-*
umma is used.
- 44b. to 54b. Prayers founded on the Confession of Faith and
similar formulæ.
- 54b. to 55b. Elohistie Prayers.
- 56a. to 67b. On the virtues of the formulæ, "I seek pardon
from God," etc.

Pp. 68*a*. to 73*b*. Prayers with the names of the angel Gabriel and of the Imams, etc., introduced.

74*a*. to 77*a*. Prayers of Mohammed.

77*a*. to 77*a*. On the initiatory formulæ, "In the name of God," etc.

78*a*. to 80*b*. Deprecations of various evils.

81*a*. to 87*b*. Prayers introducing the Confession of Faith, etc.

87*b*. to 94*b*. Prayers by 'Alí, and other authorities.

95*a*. to 103*a*. On the عهد نامه مبارك *Ahd náma i mubárah*, "The Blessed Covenant," etc., a series of prayers.

103*b*. to 143*b*. On the دعاء السيف *Du'á 'alsaiif*, "Prayer of the Sword," and several similar prayers, on the occasions of entering into office, etc.

143*b*. to 144*a*. Prayer against Temptation.

144*a*. to 146*b*. On the Prophet Hicr.

147*b*. to 159*a*. Prayers for Victory, Relief from Trouble, Faith, Salvation, etc.

159*a*. to 160*b*. On the تاج نامه سليمان *Táj náma i Sulaimán*, "Solomon's Book of the Crown," etc.

160*b*. to 168*b*. Prayers and Recitations by celebrated teachers and Imams.

169*a*. to 170*a*. On seven texts of the Qur'án.

170*a*. to 171*b*. Prayer for Faith.

171*b*. to 172*a*. On the "Song of Moses."

172*a*. to 187*b*. Prayers addressed to God under the title *Maulá*, Lord and Master, with laudations of Mohammed, etc.

188*a*. to 198*a*. Prayers calling on the Great Name of God, with the opinions and precepts of various religious authorities thereon.

- Pp. 198*b*. to 207*b*. On the Virtues of *صلوات* *Ṣalawát*, i.e., the customary formula *صلي الله علي محمد الخ*.
- 208*a*. to 226*b*. On the Blessed Names of God.
- 227*a*. to 243. Prayers against Magic ; on drawing lots, etc.
- 243*a*. to 249*a*. *Munájját* of Saiyid Ahmed Iṣfahání, etc.
- 249*a*. to 263*a*. On the Virtues of certain texts of the Qurʾán.
- 263*a*. to 295*b*. On the *Duáʾ i Saifí*, the *Duáʾ i Surh*, the *Duáʾ i aḥd-náma*, and the *Duáʾ i marján*.
- 295*b*. to 296*b*. Prayers founded on various chapters of the Qurʾán.
- 297*a*. to 303*b*. Prayer for the time of Ramaṣán.
- 303*b*. to 306*a*. Prayer of Híjáb ʿAlí.
- 306*b*. to 310*a*. Tradition and Prayer of Abu Ḥarírah.
- 310*b*. Formula written on the shroud of a dead person, and prayer for the dead.
- 312*a*. to 313*a*. On *Ṣalawát* (see p. 198*b*).
- 313*b*. to 314*b*. Funeral Prayer.

R. 13. 24.

ARABIC.

Quarto, 161 leaves ; well written in *Nashí* characters.

ديوان بكري

Diwán Bakrī.

The *Díwán* of ABU BAKR Muhammad ibn al Hussain ʿAbbás al Tabarhází al Ḥwárizmí, surnamed BAKRÍ.

The first poem in the collection begins :

ما طبأ بقاءة الوعساء وملاح بايمن الجرعاء

The book concludes :

و مواردی و معاهدی و مشاهدی
و بواسطی و ظواهری و مواضعی

Followed by two pages of poems, also by Abu Bakr, in a different hand.

This copy, though apparently of a much later date, purports to have been written under the direction of the author himself. The words *عليه الرحمة* are not once used throughout, as would have been the case if he were deceased at the time of the transcription; but formulæ applicable to living persons are made use of instead. On the last page is the signature *Muhammad Abu Bakr ibn ul Abbas al BAKRÍ al Çadîqî*, and his seal, a hexagonal one, with the inscription—*أحفي اللطاف و نجنا مما يخاف* round the sides, and the name *أبو بكر بكرى* *Abu Bakr Bakrî* in the centre. Throughout the book, in various places, are notes and corrections in the same hand as the signature above referred to, each of which has the seal affixed. The following is also written on the margin of the first page :

الحمد لله يقول فقير عفو الله تعالى محمد بن ابي الحسين الصديقي
ستر الله زلله وسر خلله ان هذه النسخة من الديوان لم تقابل وقد
حرف فيها الكاتب وما حرر و صحف وما حبره ولكن حب مالها
لاستصحا بها اوجب ان ياخذها علي هذه الحالة والله تعالى يجعله
لبداء تجلياته و يعينه علي العود لها للاصلاح فالعود احمد و يدخلنا
واياه و جميع الجنين تحت ظل رسول احمد صلي الله عليه وسلم
وشرف و حرم آمين

“Praise be to God. Thus says one who needs God’s mercy,

I, Muhammad bin Abi lhusain alḡadíqí (may God pardon his backslidings and cover his faults). This copy of the Díwán has never been compared with the original, and the scribe has occasionally altered, without improving the sense. However, as its present owner is very anxious to obtain possession of it, he must take it just as it is: and may God manifest some of His spiritual light to him, and make him again and again the recipient of such light; and may He cause him and us to enter Paradise under the shadow of his Apostle, upon whom be praise and blessing."

The first leaf is missing.

2. A chapter (four pages) on the creation of the world, by the transcriber (للكاتب).

R. 13. 25.

ARABIC.

Quarto, 350 leaves; exquisitely written in a small *Nashí* hand.

طيب الحبيب في شرح قصيدة بردة

Tib alhabib fi šarh Qaṣidaḥ Burdaḥ.

"The Good Friend;" a commentary by Imám Abu 'Abdallah Muhammad bin Ahmad, ibn Marzúq al Tilimsání, upon the Qaṣidaḥ of Šarf-aldín, Abu 'Abdallah Muhammad bin Sa'íd al Dúlaṣí al Buṣírí, of Egypt, who died A.D. 1294, entitled البردة المضيئة (The Luminous Cassock), in praise of Mohammed.

Begins:

الحمد لله الذي خلع علي حبيبه محمد صلي الله عليه وسلم بردة

عنايته السابقة الكبرى المسداة الملتحمة بالتجلية الجلالية الموصلة
التبري المنسوجة علي منوال الكمال *

Ends :

سبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله
رب العالمين اللهم يا ذا الجلال والاكرام ادم افضل الصلوة والسلام علي
محمد وآله عند كل سكوت وكلام وكل بداية وتمام آمين *

The author says in his preface that he studied this poem for nearly two years in the school of Šaiḥ Afif-aldīn Abu Siyādaḥ Abdallaḥ of Medina, at whose request he composed the present commentary, in the year 1321 of our era. This Šaiḥ had received his interpretations through a succession of teachers in a direct line from the author of the poem himself.

The *Burdaḥ al Maḥṣaḥ* is a poem in the metre called Basīṭ, consisting of the feet مستفعّلن فاعلن four times repeated. It contains 162 verses, of which the first twelve are introductory, sixteen on the soul and its desires, thirty treat of the virtues of Mohammed, eleven of his nativity, ten of those who use his name in prayer, seventeen are in praise of the Qurʾān, thirty of the Mirāj or alleged ascent into heaven of Mohammed, twenty-two of his holy wars, fourteen praying for pardon; the last nine consist of a munājāt, or solemn address to the deity. The author narrates that he composed the qaṣīdaḥ during an attack of paralysis, as a means of obtaining pardon from God. He goes on to say that Mohammed appeared to him in a vision, and stroking him with his hand, cured him. In the morning he met a faqīr, who saluted him with the words, "Sir, I pray thee give me the poem thou hast composed in praise of the Prophet," mentioning the first line of the present qaṣīdaḥ. When this story reached the ears of Bahá'-aldīn, minister of Tāhir, he ordered the poem to be copied out, and commanded that it should never be recited except in an erect posture and with the head and feet uncovered. Many

cures and miracles are attributed, by the Mohammedan authorities, to the influence of this celebrated poem.

R. 13. 26.**TURKISH.**

Quarto, 170 leaves; well-written Turkish *Nashî* hand, with a gilt margin and 'Anwân.

نصيحة الملوك

Naṣīhaḥ al mulūk.

Counsel for Kings, translated into Turkish from the Persian of 'Abu Hamīd Mohammed bin Muhammad ĠAZĀLÍ.

Begins:

الحمد لله علي انعامه و افضاله و الصلوة علي سيدنا محمد و آله
اجمعين وقتاكه زمرة اعالي و ارباب معاليدن بعض كمسنه التماس
ايديلر كه اشبو كتابي كه نصيحت الملوك ديمكله السن انامده
منشور و صفحات مسطور در فارسي دن لسان تركيه نقل ايلم *

Ends:

. روايت اولنور شاوروهن فخالقوهن ارباب دانشه و اصحاب
راغب اولدقده كمال مرتبده احيتا ايليه تا كه عاردين معرا و
عيوبدن مبرا اوله و ابكاره طلب كار اوله زيرا انلرسرا پرده عصمتده
مكنونلردر و مكاييد دهردين مصونلردر *

The work consists of proverbs, tales, and moral stories relating to the conduct of sovereigns and rulers. It has been also translated into Arabic under the title of *النبر المسبوك في نصيحة الملوك* *Al tibr al masbūk fi naṣīhaḥ al mulūk.*

R. 13. 27.

PERSIAN.

Quarto, 155 leaves; badly written in *Tâliq* characters, with a green and red border. The paper rough and discoloured. Date, 16th century.

دیوان حافظ

Diván i Háfiṭ.

The Díván of Ĥwájah Šams-uldín of Šíráz, commonly called HÁFIZ, who died A.D. 1377. This copy wants the first leaf, and begins with the verse :

ز عشق ناتوان ما جمال یار مستغنی است
ز آب و رنگ و خال و خط چه حاجت روی زیبارا

The Díván of Háfiz is justly esteemed as the most beautiful collection of poems in the Persian language. It is the model on which all the Sufistic lyric poets of the Mussulmán world have since formed their style. The present copy was written in Oudh in the reign of Akbar Šáh, and contains many marginal corrections and various readings. The volume also includes the Sáqí náma and some of the rubáís. The *takalluṣ*, or *nom de plume* of HÁFIZ, is written in red wherever it occurs.

R. 13. 28.

TURKISH.

Quarto, 20 leaves; beautifully written in Turkish *Nashí* and fully pointed throughout.

تحفه شاهدي

Tuhfah i Šáhidi.

Šáhidi's Present, a Vocabulary of Persian words in Turkish verse.

Begins (p. 16):

بَنَامُ خَالِقُ وَحَيٍّ وَتَوَانَا قَدِيمٌ وَقَادِرٌ بَيْنَا وَدَانَا

Ends (p. 20a):

شَاهِدِيَّهٖ هَرَكِيمٍ اَيْلِرْ سَرْدُعَا اَيْدَهٗ مَحْشَرْدَهٗ شَفَاعَتِ مُصْطَفَا

This Vocabulary is founded upon the *Tuhfaḥ Hisāmī*, and is intended chiefly as a glossary to the *Matnawī* of MAULAWÍ RÚMÍ. It is in verse, and contains specimens of all the metres used in Turkish poetry. Each division also contains one line indicating the scansion; thus, in the introductory *Matnawī*, we have the verse:

مَفَا عَيْلَنَ مَفَا عَيْلَنَ فَعُولُنْ دَرَشْ جَانِ پَدَرِ عِلْمِهٖ دَنْ وَكَنْ

R. 13. 29.

PERSIAN.

Quarto, 87 leaves; small *Diwānī* characters. Dated A.D. 1526.

تحفة الصدور

Tuhfaḥ-ul ṣudūr,

The Gift of Breasts, a treatise in Persian on the science of Arithmetic and Mensuration, by Muhammad 'Abd-ulkarīm al Dájí al ĠAZNAWÍ.

Begins:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَبِهِ نَسْتَعِیْنُ وَ مَا تَوْفِیْقِیْ اِلَّا بِاللّٰهِ الْعَلِیِّ الْعَظِیْمِ * الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ وَالْعَاقِبَةُ لِلْمُتَّقِیْنَ وَلَا عُدْوَانَ اِلَّا عَلٰی

الظالمين وصلي الله علي سيدنا محمد وآله واصحابه اجمعين اما بعد
 فان النبي صلي الله عليه وسلم قال ان لله عباد اخلقهم لمصالح العالم
 اولايك هم الامنون *

Ends (p. 85a) :

حرف كه مكفیش هزار آمد * در منزل اولين مثال را
 تصنيف شد آن بمنزل ثاني * بي هيچ خطي خطا صال را

This work was written A.D. 1247, and dedicated to Šams-uldaulaḥ. The latter part is devoted to the solution of examples from the *Jāmi ulkabīr* and other works on Arithmetic.

R. 13. 30.

ARABIC.

Quarto, 114 leaves; Arabic handwriting of about the 15th century. [As this is bound up with R. 13. 31, the marginal numbers refer to the indexing of the entire volume.]

2. (Pp. 1b. to 12a.)

An Arabic Qaṣīdah, with the following *maṭlā* :

مَنْ يُبْلِغُنْ حَمَامَاتٍ بِبَطْحَاءَ * مَمْتَعَاتٍ بِسِلْسَالٍ وَ الْخَضْرَاءَ

Pp. 2a. to 2b. appear to be displaced, and to belong to the next Qaṣīdah.

(Pp. 8b. to 10b.) Qaṣīdah with the following *maṭlā* :

اَلَا اَنْعَمَ صَبَاحًا اَيُّهَا الظِّلُّ الْبَالِي * وَهَلْ يَنْعَمَنَّ مَنْ كَانَ فِي الْعَصْرِ الْخَالِي

(Pp. 10a. to 12b.) A qaṣīdah by Hálid IBN ḤAFWÁN, to which a

note is prefixed, to the effect that it is very difficult to remember on account of the author's fondness for strange and unusual words and expressions. The *maṭlā* is—

عُوجًا عَلَيَّ طَلَّلَ بِا لَقْفَصِ خَلَانِ * أَقْوَى فَقَطَّانَهُ أَرَالِ هَيْقَانِ

3. (Pp. 13a. to 83b.)

نظام الغريب

Niṭām al ġarīb.

“Arrangement of strange expressions,” a technical and etymological dictionary of unusual words and phrases employed in Arabic poetry, by 'Isāy bin 'Ibrahīm RABĀ'Ī, who died A.D. 1087.

Begins :

الحمد لله مخرج الاشياء من العدم الي الوجود وجاعلها في الاختلاف
والتغاير جاريت الي غير حدٍ محدودٍ * مفضل الانسان علي ساير
المخلوقات من الحيوان والجمادات * الخ *

Ends :

الترشيح التربية و التنمية كما ترشح الوحش و غيرها اولادها تقدوها
و تنميها الطلل معروف و الطلل ايضا شيخ الانسان و جسمه المرمار
اللين الناعم صادي قال ثابت شرا واخري اصادي النفس عنها لمورد
حزم

This work has been abridged by Jamāl-aldīn Yūsuf ibn 'Aḥmad 'Abdallāh AL ṬĀHIRĪ, under the title of تحفة البلغاء من نظام اللغاء *Tuhfaḥ al bulagā' min niṭām al laḡā'*, “The Gift of the Eloquent, or the Arrangement of Inelegancies.”

4. (Pp. 83b. to 95b.)

Qaṣídaḥs by IBN MAQRAB in praise of Naṣír-uldín, with a running commentary upon each verse.

Begins :

الحمد لله شكراً لنعمائه و صلي الله علي خير خلقه و علي آله و
صحابه و سلم *

The *maṭlā* of the first poem commented upon is—

امارات سر الحب ما اتكتم * و ابين شيئاً ما يخلي المتيم

(Pp. 95b. to 109b.) Various poems by IBN MAQRAB, most of them composed at Baghdad in the beginning of the 13th century.

The *maṭlās* are—

(P. 95b.)

منا الذي فض الاموال الحزايين في اللجما
غوث الرعية لا قرضاً و لا سلماً

(P. 97a.)

خذ و عن يمين المنحنا ايها الركب * نسأل ذاك الحي ما صنع السرب

(P. 98b.)

ابا الدهر ان يلقاك الا محرباً * تجرد له سفياً من العزم قاضياً

(P. 101a.) A poem in praise of al 'Amír Šams-aldín 'Abu Šujá' Yákín Hussain.

سما لك من ام العبيد خيال * و دون لقاءها اجرع و سيال

(P. 102b.) A poem reminding the 'Amír Muhammad IBN MAJÍD of a promise he had made him.

من دمنته بين اللوا و الدكاك * شغفة بتذراف الدموع السوافك

(P. 103*b*.) A poem lamenting his evil destiny and unrequited merit.

تجافا عن العتبا فما الذنب واحد * وهب لصروف الدهر ما انت واجد

(P. 104*b*.)

بعض الذي نالنا يا دهر يكفينا * فامنن يتعيلن اودعها يدا فينا

(P. 106*a*.)

انت نوب الايام الاتماديا * فيا شقوتا ما لليالي و ماليا

(P. 107*b*.)

أقيما علي حد المدي اوترحلا * فليست براض منزل الهون منزلا

(P. 109*a*.)

الي ما ارجي عيش ضر منكدا * واغضي علي الاقذآء جفن مسهدا

(Pp. 109*b*. to 114*a*.) Extracts from Poems by FALLÁH HUSSAIN, AL AÇMAÏ, IBN MUSLIM, and an anonymous writer.

R. 13. 31.

ARABIC.

Quarto, 40 leaves; written in a careless Arabic hand on Levant paper. No date, but belonging apparently to the 15th century.

قصايد و اشعار متفرقة

Qaṣáid wa ášār mutafarriqaḥ.

Qaṣídas and other poems in Arabic, containing :

1. (Pp. 1*a*. to 19*b*.)

Qaṣídas by Ibn Suráyá, commonly called AL HILLÍ, in praise of

Sultan 'Abu-lfath ibn Irtaq al Mançúr. In these poems the first letter of each *bait* is the same as the *qáfiaḥ* or rhyming letter. The *maṭlās* are—

(P. 1a.)

جاءت لتتظر ما ابقت من المهيج * فعطرت ساير الا لوان في الارجي

(P. 2a.)

حي الرفاق وطف بكأس الريح * واطرد بكأسك جملة الاتراح

(P. 2b.)

خيال سرا والنجم في الغرب لاسخ * الم ومن دون الحبيب فراخ

(P. 3b.)

دمع فرايد قطره الاتجمد * اني و نار صبابتي لاتحمد

(P. 4b.)

ذكر العهد فاسهر الطرف العذي * صب بغير حديثكم لا يغتد

(P. 5a.)

رقت لنا حين هم السفر بالسفري * واقبلت بالدجي تسعي علي حذري

(P. 5b.)

زار و الصبح مؤذن بالبرازي * فهو من اعين العدا في احتراز

(P. 6b.)

سفع المدام علي جمبي الكأس * وسعي يطوف بها علي الجلاس

(P. 7a.)

شموّل الي نيرانها ابدًا تغش * فتنعشنا من بعد ما ضمنا النعش

(P. 8a.)

صرف المدام بها السرور مخصص * وبها الهموم عن القلوب تمحص

(P. 8b.)

ضحكت ثغور حدأيق الارض * فنزهت عيون النرجس الغص

(P. 9b.)

طاف يسعي بسرعة و نشاط * ويعاطي المدام اي تعاط

(P. 10a.)

ظفر سهام فواتر اللحاظ * فرمت صميم قلوبنا شواظ

(P. 11a.)

عذل العوادل في هواك مضيع * هب انهم عدلو ممن ذا يسمع

(P. 11b.)

غير مجدأ في صبحتي و فراغي * طول مكثي و المجد سهل لباغ

(P. 12b.)

فتك اللوا حظ و الخدود الهيف * اعزا السهاد بطرفي المطرف

(P. 13a.)

قفي ود عينا قبل و شك التفرقي * فما انا من يحيا الي حين نلتقي

(P. 14a.)

كفي القتال و فكي قيد اسراكي * يكفيك ما صنعتته بالناس عيناك

(P. 14b.)

لم ادر ان نبال الغنج و الكحل * تحت السوابغ تضمن مهجة البطل

(P. 15b.)

مغانم صفو العيش اسنا المغانم * هو العيش الا انه غير دايم

(P. 16a.)

نعم لقلوب العاشقين عيون * يبين لها ما لا يكاد يبين

(P. 17a.)

و حَقَّكَ اَنِي قَانَعٌ بِالَّذِي تَهَوَّا * وَرَاضَ وَلَوْ حَمَلْتَنِي بِالْهَوَارِضِوَا

This poem contains chronograms of the Sultan's deeds, etc.

(P. 17b.)

هَدَيْتَ يَا طَيْفَ صَفِّ لِي مَهْلٍ مَنَاهُ * وَهُوَ الَّذِي فِي الْبِلَادِ مَنَاهُ

(P. 18b.)

لَانَلْتُ مِنْ طَيْبٍ وَصَلَكُمْ اَمَلًا * اَنَا حَاوَلْتُ عَنْكُمْ بَدَلًا

(P. 19a.)

يَا هَلَالَ مِنْ صُلْتِهِ الْعَاجِي * اَشْرَقَ الصُّبْحُ تَحْتَ لَيْلٍ دَاجِيٍّ

(Pp. 20a. to 20b.) A qaṣīda by 'ABU 'ALÍ ŠÁMÍ, of which the *maṭlā* is—

اَتَعْرِفُ بِالْجُرْعَايِ اِمَّا نَتِ مَنْكَرٌ * رَسُومٌ تَفْقَهَا رِيَّاحٌ وَاعْصُرُ

(P. 21a.) Explanation of some unusual Arabic words occurring in poetry.

(Pp. 21b. to 31b.) A commentary on the poem of Hasan ul YAMANÍ on "Language," being an explanation of difficult phrases and words used in Arabic poetry.

Begins :

قَالَ الشَّيْخُ الْكَامِلُ الْعَامِلُ الْهَادِي الْفَاضِلُ حَسَنُ الْيَمْنِي قَصِيدَةً فِي
اللُّغَةِ جَنَّ الدَّجَنَةِ بِاسْتِدَالِ الدَّلِيمِ * ذَوَا طَرْمَسَاءٍ وَاتِّخَاءٍ مَعْمِي *
جَنَّ اِذَا هَادَ وَبِهِمْ وَهُوَ يَكُونُ قَدْ خَرَجَ مِنَ الثَّلَاثِ الْاَوَّلِ وَدَخَلَ فِي
الثَّلَاثِ الْاٰخِرِ الثَّانِي دُونَ النِّصْفِ قَرِيبَهُ وَ الْجَنَّةِ اللَّيْلِ *

(Pp. 32a. to 39a.) Some more Qaṣīdas of HILLÍ in praise of Sultán 'Abu-lfath ibn Irtaq al Manṣūr. The *maṭlās* are as follows :

(P. 32a.)

اَسْأَلُنْ مِنْ فَوْقِ الْهُودِ ذَوَايِبًا * فَجَعَلُنْ جَعَاتِ الْقُلُوبِ ذَوَايِبًا

(P. 33b.)

لاتخش يا ربع الحبيب همودا * فلقد اخذت علي العباد عهدا

(P. 34b.)

ما دام وعد الاماني غير منتجز * فطول مكثك ضوب الي الفجر

(P. 35a.)

في الكيس لي عوض عما حوي الكأس * وفي القراطيس عما ضم الطاس

A facetious poem, containing chronograms.

(P. 35b.)

اذالم تعيي في علاك المدايح * فمن اين لي عذر عن البين واضح

(P. 36b.)

لعل ليال الرقمتين تعود * فتشرق من بعد الافول سعود

(P. 38b.)

اراك طروباً ذو شجاً مترنم * تمد باذيال السحاب المخيم

(Pp. 39b. to 40a.) A Qaṣidaḥ by Yazīd BIN MUʿAWIYAH, second of the Ommaiyeh Caliphs; of which the *maṭlā* is—

نالت علي يدها مالم تنله يدي * نقش علي معصم اكوت به كبدي

R. 13. 32.

PERSIAN & TURKISH.

Quarto, 133 leaves. Containing various tracts, written in a small clear *Nastāliq* hand.

مجموعه فارسي

Majmūʿah i Fārsī,

“Persian Miscellany.” A collection of short works and treatises on Religious, Philosophical, and Historical subjects, principally in Persian.

Containing :

1. (Pp. 1a. to 25a.) مقصد اقصى *Maqqad i aqqá*, "The Remotest Aim." A treatise by Kamál-aldín 'Azíz bin Muhammad, surnamed al NAFASÍ, on the tenets and doctrines of the Sufistic philosophers. This work was originally written in Turkish, and translated into Persian by ĤWÁRAZIM ŠÁH. Some fragments have been edited in Turkish and Latin by A. Müller, Brandenburg, 1663, and made use of by Dr. Tholuck in his "Ssufismus."

The work consists of seven long chapters, in which the Sufistic system of philosophy is expounded in clear and powerful language. The views of the various schools upon the different metaphysical questions are here very plainly set forth.

It begins :

الحمد لله رب العالمين والعاقبت للمتقين والصلوة والسلام علي
خير خلقه وآله محمد خاتم النبيين وسيد المرسلين وعلي اصحابه
الطيبين الطاهرين اما بعد چنين گوید اضعف ضعفاء و خادم فقراء
عزيز بن محمد النفسى كه جماعت درويشان كثر هم الله ازين بيجاره
در خواست كردند الخ *

and ends :

اينست كار آدمي و كمال آدمي و درين است خلاص و نجات آدمي
مصراع سخن کوتاه شد و الله اعلم * تمام شد مقصد اقصى بحمد الله و
احسن التوفيق و صلي الله علي محمد خير خلقه و علي اصحابه
الطيبين الطاهرين اجمعين آمين يامعين تم *

Dated A.D. 1547.

This is followed (pp. 25*a.* to 26*b.*) by an Explanation of some Technical Sufistic Expressions, for the use of the student of philosophy.

2. (Pp. 26*b.*) نسب سلطان المحققين مولانا جلال الدين *Nasb Sultán al Muhaqqiqín Mauláná Jalál-aldín*, The Genealogy of Jalál-aldín, better known as MAULAWÍ RÚMÍ, the celebrated Súfí poet and philosopher.

(P. 27*a.*) A paragraph containing a list of all the prophets from Adam to Mohammed, with an account of the number of times on which Gabriel appeared to each of them with a revelation.

(Pp. 27*b.* to 27*d.*) A short essay on Psychology from a Mohammedan point of view; on the creation of man and the eighteen worlds or states of existence. From the style and language, I should imagine this also to be an extract from one of NAFASÍ's works.

3. (Pp. 30*b.* to 51*a.*) گلشن راز *Gulshan i Ráz*, "The Rose-bed of Mystery." A mystic poem (*matnawí*) by Kamál-aldín 'Azíz bin Muhammad NAFASÍ on the Sufistic doctrines. This work is much esteemed by European Orientalists as well as by the natives of the East, for the great learning and research which it displays. The abstruse and recondite allusions contained in it make it especially valuable to the student of Mohammedan theology and philosophy. Of its merits as a poem, however, the author himself appears to me to have taken a very just estimate in thus apologizing for want of poetical elegance, which he affects to despise (p. 31*b.*):

همه دانند کین خس در همه عمر * نکرده هیچ قصد گفتن شعر
بران طبعم اگرچه بود قادر * ولی گفتن نبود الا بنادر

ز نشر ارچه کتب بسیار می ساخت * بنظم مثنوی هرگز پرداخت
 عروض و قافیه معنی نساجد * بهر طرفی درو معنی بگنجد
 معانی هرگز اندر حرف ناید * که بحر قلزم اندر ظرف ناید
 چو ما از حرف خود در تنگنایم * چرا چیزی دگر بروی خواهیم

“Every one knows that I have never in my life turned my attention towards poetry; though I may have the capacity, it has been very rarely exercised. Although I have written a great many books in prose, I have never composed a *matnawī* before. The limits of a verse do not measure the meaning, nor is meaning invariably comprised within them. Meaning can no more be confined to language than the ocean can be confined in a pitcher. Since, then, I am in difficulties already about the language I have at command, why should I wish to increase them?”

The first couplet is :

بنام آن که جان را فکر آموخت * چراغ دل ز نور جان بر افروخت

The conclusion :

بنام خویش¹ کردم ختم و پایان * آلهی عاقبت محمود گردان

The page is filled up with a passage in Turkish descriptive of the Sufiistic cosmogony; the *Kalimah*, or Mohammedan Confession of Faith; and a prayer for Mohammed, 'Alī, 'Aiyeshah, etc.

4. (Pp. 51b. to 61b.) شرح مشکلات گلشن راز *Šarh i Muškilāt i*

¹ i.e. عزیزى *Azizī*, which he uses as his *takalluṣ* or *nom de plume*, and has introduced into the preceding couplet.

Gulšan i Ráz, a commentary on some of the more difficult passages in the *Gulšan i Ráz*, commencing with the couplet :

چو بر خیزد دُوي از چشم احوّل * زمين و آسمان گردد مبدّل

and ending with an explanation of the following verse :

درون خانۀ گر هست صورت * فرشته ناید اندر وي ضرورت

5. (Pp. 62*b*. to 70*a*.) برج *Barj*, "The Zodiac." A catalogue of the stars in verse, descriptive of the nature and influence of each, their orbits, risings, conjunctions, etc., forming a *memoria technica*, or companion to the calendar (تقویم).

Begins :

مرد دانا سخن ادا نکند * تا بنام حق ابتدا نکند

Ends :

برو حمد و درود بر مهتر * هم بر اصحاب و آل او یکسر

This is followed by a passage, containing 'Abu 'Tsháq Muhammad bin 'Ibráhím's division of the Coran, showing how many verses there are of each class : promises, threats, etc. ; with a mystical interpretation of every letter in the initiatory formula, بسم الله الرحمن الرحيم

6. (Pp. 70*b*. to 71*a*.) وصیت رسول الله ﷺ *Waṣīyat i Rusúl*, "Testament of the Prophet." A translation into Persian of that part of the *Had'it* which consists of Mohammed's testamentary advice to 'Alí.

Begins :

خدای ادعای مظلومان مستجاب کند و دعای هر مظلومی اگرچه

کافر بود *

Ends :

يا علي بايد كه تو وصيتها از من چنانكه من از جبرائيل و او از حضرت
رب العالمين آورد بياموزي و امنت مرا بياموزاني كه هر كه بدین
وصيتها كار كند فرداي قيامت آمنا و صدقنا در ميان علماء و شهداء
و اولياء باشد انشاء الله تعالى *

(Pp. 71*b.* to 72*a.*) After this is repeated the prayer found
at the end of No. 3, and this again is followed by

An Account of the Innocents, in Turkish.

Page 72*a.* concluding with a *Hadit* and some scraps of
poetry concerning Mohammed.

[On the blank pages between this and No. 7 are scribbled some
medical receipts and various prayers and ejaculatory formulæ
in Arabic and Turkish.]

7. (Pp. 73*b.* to 94*a.*) رسالة في المناسك *Risālah fi lmanāsik*,
“Treatise on the Rites.” A tract by ‘Imām Hamām JĀFIR
ÇĀDIQ, on the intellectual and ritual requirements for per-
forming the Hajj, and the pilgrimage to the tombs of Hassan,
Hussein, and the Imāms. It is a kind of book of “Evidences”
and instruction for the followers of the Shíá sect.

Begins :

حمد و سپاس مرخدائي را كه گردانيد پيغمبران را واسطه ميان خود
و بندگان خود * الخ *

Ends :

والحمد لله اولاً و اخراً و باطناً و ظاهراً وصل الله علي محمد و آله
الطيبين الطاهرين *

The page is filled up with a description in Turkish of Mohammed's personal appearance, drawn from passages in the Qur'an or Hadít in which allusion is made to it.

8. (Pp. 94*b*. to 95*a*.) A short chapter in Turkish on the رجال الغيب *rijál al gaib* (or invisible intelligent beings who are supposed to move constantly in an orbit round the world), by Muhíy aldín bin 'Alí IBN AL 'ARABÍ, with a diagram of their position in the solar system.
9. (Pp. 95*b*. to 96*b*.) رسالة غوثية *Risálah Gauthiyyah*, "The Auxiliary Tract," or formulæ for addressing the Deity, as *Al Gauth*, "the Assister;" by Muhíy aldín IBN AL 'ARABÍ.
10. (Pp. 96*b*. to 98*b*.) كتاب احوال و اصول دين *Kitáb i Ahwál u Uṣūl i Dīn*, "The Principles of Religion." A Mohammedan Catechism in Turkish.

The Genealogy of Mohammed.

11. (Pp. 99*b*. to 118*b*.) نظام التواريخ *Niṭám al tawárikh*, "Chronological History." An Universal History in Persian, by Qáṣí Náṣir aldín 'Abdallāh bin 'Umar, surnamed AL BAṬṬÁWÍ, the author of the celebrated commentary upon the Coran, entitled انوار التنزيل و اسرار التأويل *Anwár al tanzíl wa asrár al táwíl*.

This history contains:—

- I. An Account of all the Prophets from Adam to Mohammed.
- II. Kings of Persia.
- III. The Imams, and the Ommaiyeh and Abbasside Caliphs.

IV. The Tributary Kings of Persia under the Abbassides, to wit, the Safárians, the Samánians, the Ghaznawis, the Deilamites or Bordas, the Seljúkians, the Salfarians, and the Ghalís.

Begins :

حمد بي نهايت وشكر بي غايت مبدعي را كه بيك امر كن عالم
ارواح و اشباح را پيدا كرد *

Ends :

و كافه طوايف را درگاه او مقصد معين و صلي علي خير حلقه محمد
و آله الطيبين الطاهرين *

Dated A.D. 1585.

At the end (pp. 118*b*. to 123*a*.) is an appendix in Turkish on the Creation of Man, etc.

12. (Pp. 127*b*. to 130*a*.) Some select traditions (احاديث) in Arabic, followed by explanations in Persian. This tract, as well as Nos. 7 and 10, in style and language greatly resembles the writing of Azíz bin Muḥammad NAFASÍ.

The whole miscellany carefully written in a small and elegant *Nastálíq* hand, the headings of chapters, quotations from the Coran, etc., being in red. It seems to have formed the text-book of some follower of the Sufistic system of philosophy.

13. (Pp. 130*b*. to 132*b*.) Scraps in Turkish and Arabic, written in a very careless and inelegant hand by some subsequent owner of the book. Amongst them is the passage from the Qur'án in which Mohammed denies the miraculous conception of Our Lord.

R. 13. 33.

ARABIC.

Quarto, 173 leaves. 1-9, 10-123, large and clear Moorish handwriting, pointed throughout in red. The headings also in red and green. 124-139 on thinner paper and in a later handwriting. 140-165 a neat Moorish hand, pointed and ornamented similarly to the second. 166-173 blank.

رسالة ابن ابي زيد

Risālah ibn Abī Zaid.

The Treatise of Ibn Abu Zaid. A work on the Ordinances of the Mohammedan Religion according to the Malekite sect. By Abu Muhammad 'Abd-allah bin Abī Zaid al Málíkí AL QAIRAWÁNÍ, who lived about A.D. 1000.

Begins :

الحمد لله الذي ابتدا الانس بنعمتيه وصوره في الارحام بحكمتيه *

Ends :

وانا اسأل الله تعالى ان ينفعنا واياك فيما علمنا و يغنيننا و اياك
علي القيام بحقه فيما كلفنا و لا حول و لا قوة الا بالله العلي العظيم و
صلي الله علي سيدنا محمد و آله و صحبه و سلم تسليما *

This book is divided into four parts :—

PART I., containing 11 chapters, upon ceremonies and personal duties	P. 8a.
PART II. Seven chapters. On Prayers	33a.
PART III. Nine chapters. On Funerals, Pilgrimages, and other rites	44.

PART IV. Sixteen chapters. On War, Marriage, public and domestic business, trade, inheritance, etc. . P. 65.

Pp. 126*a*. to 129*a*. Prayers and forms of the *durūd* or Benediction for Mohammed.

Pp. 131*a*. to 132*a*. A *matnawī* in Arabic, by Ahmad bin Ahmad bin Alī, on the qualifications of a true believer.

Begins :

الحمد لله القديم الباقي * رب العباد المالك الخلاق

P. 132*b*. A *matnawī* in Arabic upon the prophetic office of Mohammed.

Begins :

ما ارسل الرحمن او يرسل * من رحمة تصعد او تنزل

P. 133. The سورة الجمعة, or 62nd chapter of the Qurʾān.

P. 134. Verses 78 to 93 of the سورة الشعراء or 26th chapter of the Qurʾān.

P. 135*a*. to 136*a*. *Jizb al Šaiḥ al Nawāwī*, a family prayer.

P. 140*a*. A *matnawī* on the divisions of the Mohammedan year into months.

Two prescriptions for the cure of cutaneous eruptions.

Pp. 140*b*. to 146*a*. A treatise on the Ordinances of the Mohammedan Religion, by 'Abu 'Abd-allāḥ Muhammad bin Yūsuf bin AL HUSAINÍ AL SANÚSÍY, who died A.D. 1489.

Begins :

الحمد لله والصلوة والسلام علي رسول الله اعلم ان الحكم العقلي ينحصر
في ثلاثة اقسام الخ *

Ends :

وصلي الله علي سيدنا و مولانا محمد عدد ما ذكره الذاكرون و غفل
عن ذكره الغافلون و رضي الله تعالى عن اصحاب رسول الله اجمعين
و عن التابعين لهم باحسان الي يوم الدين و سلام علي جميع الانبياء
و المرسلين و الحمد لله رب العالمين *

Pp. 146*b*. to 150*a*. A treatise on Arabic Grammar in verse, by Abu
Abdallah Muhammad IBN MALIK, the author of the *Alfiyah*.

Begins :

الحمد لله لا ابغي له بذلك * حمداً يبلغ من رضوانه الاملاً
ثم الصلوة علي خير الوري وعلي * سادتنا آله و صحبه الفضلاً

Ends :

واييس لي سعياً اكون به * مستبشراً امناً باسراً وجلاً

This consists of eleven chapters, namely :

CAP. 1.	Forms of the Primitive Verb	. . .	P. 146 <i>a</i> .
2.	„ Derivative Verb	. . .	147 <i>b</i> .
3.	„ Aorist	. . .	147 <i>b</i> .
4.	„ Impersonal Verb	. . .	147 <i>b</i> .
5.	„ Imperative	. . .	148 <i>a</i> .
6.	„ Active and Passive Participles		148 <i>a</i> .
7.	„ Forms of the Infinitive	. . .	148 <i>b</i> .
8.	„ Infinitive of Quadrilateral Verbs		149 <i>a</i> .
6.	„ Instrumental and Locative Noun		149 <i>b</i> .
10.	Examples of the foregoing	. . .	149 <i>b</i> .
11.	„ „	. . .	150 <i>a</i> .

Pp. 150*a*. to 152*b*. Another grammatical treatise in Arabic verse, by Saiyid Muhammad bin Muhammad bin 'Omar al Mujrad.

Begins :

حمد لله ثم صليت أولاً * علي سيد الرسل الكرام ذو العلا

Ends :

وبعد علي اخير النبيين احمدا * صلوة الافو طيباً و مندلاً
واز واجه والال طراً و صحبه * اولي الفضل والاحسان والحمد والعلي

Containing nine chapters, namely :

CAP. 1. The Sentence	P. 150 <i>b</i> .
2. The Major and Minor Clause	150 <i>b</i> .
3. The division of the Major into single and double propositions	150 <i>b</i> .
4. The Incomplete Sentence	151 <i>a</i> .
5. The Complete Sentence	151 <i>b</i> .
6. The Pendants of the Prepositions	152 <i>a</i> .
7. On Definite and Indefinite Expressions	152 <i>a</i> .
9. The places in which the Agent should be in the nominative after a negation or inter- rogation	152 <i>b</i> .

Pp. 152*b*. to 155*b*. A short treatise on Ordinances (حكم), by Saiyid Muhammad bin YÚSUF AL SANÚSÍY.

Begins :

الحكم اثبات امر او نفيه و ينقسم الي ثلاثة شرعي و عادلي و عقلي
..... الخ

Ends :

..... والنخيانة عدم حفظها من ذلك و بالله تعالى التوفيق و
صلي الله الخ *

Pp. 155*b*. to 156*b*. A chapter on the Nature of God.

Pp. 156*b*. to 158*b*. *Hutbaḥs* or homilies for the two Great Feasts.

Pp. 158*b*. to 165*a*.

كتاب اجرومية

Kitáb Ajrúmiyaḥ,

The *Ajrúmiyaḥ*, an Arabic Grammar, by 'Abd-allah Muḥammad bin Dáūd AL ÇANḤAJÍY.

Begins :

الكلام هو اللفظ المركب المفيد بالوضع و اقسامه ثلاثة الخ *

Ends :

..... نحو قولك توب خز وخاتم حديد و باب ساج *

P. 165*b*. Part of a chapter on the method of writing the names of God, to form an amulet or charm.

R. 13. 34.

TURKISH.

Quarto, 172 leaves; beautifully written in a small Turkish *Nashí* hand; fully pointed throughout, and ornamented with a red border. Date, A.D. 1552.

حكايت قرق وزير

Hikáyat qirq wazír,

The Story of the Forty Viziers. Translated into Turkish

by ŠAIH ZÁDAH, from the Arabic work entitled *حكايات* *Hikáyát arba'in ṣubáh wa ámsá* (The stories of forty mornings and evenings).

Begins :

حمد و ثناء بی منتها اول باری بی مثال حضرتنه جلالت کلمته و
قدرته که عقلش دیده سی و جانگ بصیرتی انگ کبریا سی مطالعه سنده
حیران در *

Ends :

. . . . کلن کتما کچون کلدی جهانہ باقی اولدرکم اولدر جاودانی و
لطف عام وکر نام ایدوب بونگ مؤلف اولان اوقبانلرداخی دعادن
اوتتمیه یلر

غریق رحمت رحمان کسی باد * که کاتب را یک لمحي کندياد

This work has been translated by M. François Pétis de la Croix, with the title, "Histoire de la Sultane de Perse et ses Vizirs, contes Turks traduits de CHEIKH ZADA. Paris, 1707." (The first part only of this was published.)

At the end is a prayer in Arabic, and several marginal notes in Latin, and references have been made throughout the book by the previous owner.

R. 13. 35.

ARABIC & LATIN.

Quarto, 14 leaves; very badly written by an Englishman named T. Severne.

رسالة ايوطيوخوس

Risálah "Iútiúhiús,

A short Epistle of Eutychius in Arabic, with a dedication,

interlinear translation, and critical review in Latin, by T. Severne.

Begins :

in urbe Evangelista Marcus fuit Cæsare Claudio à anno nono In
في تسع سنين من قلوديوس قيصر كان مرقس الانجيلي بمدينة

nostro Domino Christo in fidem ad homines invitans Alexandriae
الاسكندرية يدعوا الناس الي الايمان با لمسيح سيدنا *

Ends :

Marcus occisus est Cæsaris Neronis hujus regno à anno primo in et
وفي اول سنه من ملكة هذا نكروون قيصر قتل مرقس

igne in ejus corpus ignitum est et Alexandria in
با لاسكندرية و احرق جسده با لنار *

The work contains many errors, both in the transcription of the Arabic (especially the pointing) and in the translation.

R. 13. 36.

PERSIAN.

8vo., 106 leaves; clear, but inelegant *Tâliq* hand. Date, A.D. 1594.

گلستان سعدي

Gulistân i Sâdi,

The *Gulistân*, or Rose Garden of Šaiḥ Muḡlih-aldīn SÂDĪ.
(See R. 13. 101.)

Begins (p. 26) :

منت خدای را عز وجل که طاعتش موجب قربتست ان اکرمکم
عند الله اتقيکم و بشکر اندرش مزید نعمت این شکرتم لازیدنکم *

(The quotations from the Qurʾān are not in the printed editions; many such variants exist in the present copy.)

Ends (p. 105a) :

..... پوشیده نماند که در رموا عظماي شافي در سلک عبادت کشیده
اند و داروي تلخ نصيحت بشهد ظرافت برانگيخته تا طبع ملوک
ايشان از دولت قبول محروم نماند و الحمد لله رب العالمين والصلوة
والسلام علي خير خلقه محمد وآله اجمعين *

On page 2 are rules in Turkish for the formation of Persian plurals.

R. 13. 37.

ARABIC.

Quarto, 146 leaves; Arabic *Nashī* hand of about the 14th century; many of the diacritical points omitted. Good Levant paper, rather discoloured by age.

کتاب مشارع و مطارحات

Kitāb Mašārī wa maṭārihāt,

The book entitled Topics and Propositions, a work on Ontology and Metaphysics, by Abu-lfutūh Šihāb-al-dīn Yahya bin Habaš AL SUHARAWARDĪ.

The first few pages are so torn and obliterated that the beginning is illegible.

The book consists of six parts, entitled *Mašārī*, namely :

PART I. On First Principles, and other introductory matter.

PART II. On Motive and Place.

III. On Motion and Time.

IV. On the Finite and the Infinite.

V. On Simple Elementary Substances and their motions.

VI. On Individuality.

These are subdivided into sections, discussions, theorems, etc.

Ends :

واقصرنا في هذا المختصر علي هذا المبلغ الذي ذكرناه و الذكي
يخرجه هذا القدر و كفيه و البليد يعجز عن اكثره *

R. 13. 38.

ARABIC.

8vo., 61 leaves ; well written in Turkish *Nashî*. No date.

كتاب الشذور الذهبية و القطع الاحمدية في
اللغة التركية

*Kitáb Al šudûr al dahabíyah wa-l qutá al ahmadiyah fi-lluğat
al Turkiyah,*

The book entitled "Gold Filings and Laudable Cuttings" on the Turkish Language. A Turkish Grammar and Vocabulary for the use of Arabs, by Maulá bin Muhammad ÇÁLIH, and dedicated to Sultán 'Abu Mançúr.

Begins :

الحمد لله الذي شرف الانسان وزينه بالنطق و اللسان و كرمه علي
سائر المخلوقات و فضل من شاء من عبادِه بالفصاحة و الا هدآء الي
تميز اللغات *

Ends :

هذا كله في الاتصال واما في الانفصال فعلمة الغائب وحده هو أول
وعلمة الغائب ومعه غيره او المعظم نفسه هم أولرفهي علمة المفرد
بزيادة علمة الجمع وهي لفظة لرو الله اعلم بالصواب و اليه المرجع
والمآب *

Containing an Introduction and two Parts : the 1st on the Verbs,
the 2nd on the Nouns.

All the Turkish words are in red ; the former owner of the book
has written the pronunciation of these in Roman letters upon the
margin.

R. 13. 39.

ARABIC.

8vo., 167 leaves ; Arabic *Nashî* hand, on thick paper, in a
good state of preservation. Date, A.D. 1558.

كتاب تحرير الاصول لاقلیدس

Kitáb tahrir al-uṣūl li'Uqlaidis,

The Elements of Euclid in Arabic.

Begins :

الحمد لله الذي منه الابتداء و اليه الانتهاء و عنده حقايق الانباء و
بيده ملكوت الاشياء و صلوة النخ *

Ends :

... وقفني الله تعالى من تحرير هذا الكتاب حسب ما قصده
فلاختم الكلام بحمده انه خير موفق و معين *

The compiler says in his preface: "In this edition of the Elements of Euclid I have made certain additions where they seemed required. I have also carefully investigated the proofs, and have appended to the various propositions all the information I could bring to bear upon them from other works on the same science. These alterations and additions are distinguished from the original matter, as found in the manuscripts, either by direct mention being made of them, or by the figures being drawn in different coloured ink. The work contains fifteen books, with two appendices at the end (consisting of additional propositions, not found in some MSS.). There are 468 figures in the propositions and what appertains thereto, and ten figures in the proofs in the MSS. which I have used. In some cases, too, the order of the propositions has been changed. The figures in the various books are marked in red for the proposition, and in black for the demonstration, whenever there is any distinction between them."

In the last half of the book a few figures only have been filled in, and those are in red; the other spaces are left blank.

R. 13. 40.**TURKISH.**

8vo., 110 leaves; a fair Turkish *Nashî* handwriting on unglazed paper. No date.

مفتاح الجنة

Miftáh-uljannah,

"The Key of Paradise," a series of moral and entertaining lessons in Turkish, by AHMAD AL TAUQÍŦ.

Begins :

الحمد لله والسلام علي خير خلقه اجمعين وعلي التابعين الي يوم

الدين اما بعد بوندن صغره بو كتاب اهل اسلامه اكوت و نصيحت
اولوب الخ *

Ends :

. . . . يعني اول گنالو اشلين كمشيلر ايچوندن در ان الله يغفر
الذنوب جميعا انه هو العفور الرحيم وبه نستعين *

This work consists of eight chapters ; the letters of the title, in the Persian form *مفتاح جنت*, are a chronogram, shewing the date of the composition, viz., A.H. 982 = A.D. 1574. It is dedicated to Lulu Pashá.

R. 13. 41.

ARABIC.

Small 4to., 149 leaves ; good Arabic *Nashí* hand ; headings in red.

1. (Pp. 1a. to 59b.)

كتاب اشراق التواريخ

Kitáb Isrâq al tawárik,

“The Dawn of History,” by Mullá Qára Yáqúb bin ‘Atá bin Idrís AL QARAMÁNÍ, who died A.D. 1429.

Begins :

الحمد لله الذي هدانا لهذا و ماكنّا نهتدي لولا هدانا الله لقد جأت
رسل ربنا بالحق منتجبا من بينهم محمد المبعوث الي كافية الخلق *

Ends :

هذا اخر ما نقلته من كلمات السلف الصالحين رضوان الله عليهم

اجمعين وهذا كله لهم ليس لي فيه الاتسويد جديد وترتيب غير سديد
ولم اغير عبارتهم في اكثر الاحال متبركاً بذلك في الحال والمال فله
الحمد علي الاختتام و علي رسوله الصلوة والسلام لاسيما محمد خير
الانام و علي اله و صحبه الكرام ما اتفق بالدوام و اختلاف الليالي و
الايام *

It is divided into an introduction, three parts, and a conclusion, as follows :

PREFACE.—The history of the most celebrated Prophets of the world, from Adam to the birth of Mohammed.

PART I.—The Genealogy of Mohammed: account of his birth and circumstances, with a description of his personal characteristics, and the principal events of his career up to the time of his decease.

PART II.—In two sections. § i. The wives of Mohammed, his concubines, and personal relations. § ii. Of the Ten "Harbingers of Paradise," *i.e.*, the Imams Abu Bakr, 'Omar, Talhaḥ, Zubair, 'Alí Murṭaḥṭay, Sâd bin Abi waqâḥ, Saïd bin Zaid, 'Abd alrahmán, and Abu 'Obaidaḥ ibn al Jarrâh.

PART III.—In two sections. § i. A summary of the history of the "Associates" of Mohammed. § ii. A detailed account of the principal Faqíḥs, or Legal Authorities, and of the *Hafiz's* (*i.e.*, those who had learnt the Qur'án by heart) amongst the "Associates."

HÁTIMAḤ.—In two sections. § i. On the chief leaders of sects. § ii. On the chief authorities for the traditional law. The

whole concluding with an account of the celebrated philosopher and theologian, Muhammad bin Muhammad bin Muhammad al Ġazālī.

R. 13. 41.

ARABIC.

2. (Pp. 61a. to 137a.)

كتاب الفريدة البارزية في حل القصيدة الشاطبية

Kitáb al farídaḥ al bāriziyaḥ fi hall al qaṣídaḥ al šāṭibiyaḥ,

The book entitled "The Precious Pearl," being a commentary by Šaiḥ AL MAQARÍ Abu 'Abd-allāḥ al Muġribi, The Grammarian, on the Qaṣídaḥ called *Hirz al Amání wa wajḥ al taḥání*, by Abu Muhammad Qásim bin Firroḥ, of Cairo, commonly known as "ŠÁTIBÍ the Blind," who died A.D. 1193.

Begins :

الحمد لله ذي الصفات العلية والهبات السنية و صلواته علي رسوله
محمد خير البرية وعلي آله واصحابه ذوي النفوس الزكية *

Ends :

... والله علي كل امر المستعان وعليه التكلان ونعوذ بالله من
الحذلان وان علينا دار الجنان هذا آخر ما نقل المصنف انها رضي
الله عنه وارضاه وحسبنا بالله ونعم الوكيل *

This book is intended to serve as an introduction to the Qaṣídaḥ, and forms a handbook to the critical recension of the Qurānic text.

The original poem contains 1173 verses, and is a metrical version of the *Taisir*, or critical commentary on the Qurʾān. Dated A.D. 1445.

R. 13. 41.**ARABIC.**

3. (Pp. 141b. to 146b.)

منتخب من تيسير التفسير

Muntahab min Taisir al tafsir.

An extract from the *Taisir al tafsir* (The Facilitating of the Interpretation), by Najm-aldīn ʿOmar AL NAFASĪ, a critical, philological, and theological commentary upon the Qurʾān.

This extract treats of erroneous readings found in the Qurʾān, and begins :

قال الشيخ الامام الاجل الزاهد نجم الدين عمر النفسي رحمة الله عليه
اعلم بان الخطا في قراءة علي ستة انواع احدها في الآية و الثاني في
الكلمة الخ *

Ends :

. . . . وان كان جاهلاً فسدت صلواته و لم يكفر و عن محمد بن
العياضي انه لا يكفر و لا يفسد صلواته و هكذا قال الامام الاجل الاستاذ
با الدين *

R. 13. 42.**ARABIC.**

Quarto, 214 leaves; good *Nashī* hand; the headings are in red.

كتاب شرح فصول بقراط

Kitāb Šarh Fuṣūl Buqrāt,

The Commentary on the Aphorisms of Hippocrates, by

Abu-lqásim 'Abd-alrahmán bin 'Alí BIN ABI ÇADÍQ al Níšabúrí.

Begins :

الحمد لله حمد معترف الآيه شاكر علي نعمائه * والصلوة علي المصطفى
محمد وجميع انبيائه واوليائه الطاهرين * اما بعد حمد الله بجميع
محامده والثناء الخ *

Ends :

. . . . في ذلك عندي منزلة ناقل الثمر الي هجر و جالب البود
الي عدن و اما الفصول المداسة و التي قد اعتد ذكرها باخرة من
كتاب فتركنا ذكرها شفقة علي فوت الزمان مما لا يحدي نفعا والله
تعالى ولي النخير وهو حسبنا و نعم الوكيل *

The Aphorisms of Hippocrates consist of seven books on the rules and principles of Medical Science. The present commentary and epitome is so much esteemed, as to have gained for its author the honorary title of "سقراط الثاني" "The Second Socrates." He says in his preface :

كان كل من الاطباء رأوا ان يدونوا لمن بعد هم حجل و جوامع من
الاصول الا ان كتاب الفصول افضلها كلها لانه من اوجز الكتب فيه و
هو احد الكتب التي لا بد لمن يريد الالمام بهذه الصناعة انتها *

"All physicians have thought fit to compose for posterity summaries and compendia of the principles of medicine; but the Book of Aphorisms is the most excellent of them all, inasmuch as it is the most concise and explicit. It is one of those books which every one who desires a profound knowledge of the art, must of necessity commit to memory."

R. 13. 43.

ARABIC.

8vo., 211 leaves; Arabic *Nashî* writing; the headings in red, on thick paper. Date, about the 16th century.

1. (Pp. 1 to 91.)

كتاب المشارب الهنية والموارد الشمسية

Kitáb Al mašárib al ḥanīyah wal mawárid al šamsīyah,

The book entitled "Wholesome Draughts and Solar Foci," a series of elegant extracts from Arabic Díwáns, with notices of their authors, by BURḤÁN ALDÍN QAIRAWÁNÍ.

Begins :

الحمد لله الذي اشرق شمس البلاغة علي من اصطفاه و اطلق عنان
الفصاحة في ميدان البيان لمن ارتضاه واشهد انه لا اله الا الله الخ

The last part of the book is wanting.

The book is divided into an Introduction, twenty-six chapters, divided according to the letters of the alphabet, and a Hátimaḥ, as follows :

(Pp. 1*a*. to 3*b*.)

PREFACE.—On the Virtues of Poetry, with various traditions, maxims, etc., relating to poets and their works.

CAP. I — حرف الهمزة Extracts with the rhyme ʾ *alif*, from the works of

P. 3*b*. Burḥán aldín QAIRÁTÍ.

4*a*. Anonymous.

4*b*. Amír alMúminín Abdallah BIN MUḠTANÍ.

5*a*. Burḥán aldín QAIRÁTÍ.

- P. 5*b*. Naṣīh aldīn al AzJÁNÍ.
 6*a*. Afíf aldīn ALTALMISTÁNÍ.
 Muhammad bin Yúsuf al TAL' AḤRÍ.
 6*b*. Jamál aldīn BIN NABÁTAḤ.
 8*a*. Sídí ALÍ BIN WAFÁ al Šádilí.
 Amír Sábīq aldīn Qazl AL MAŠIDÍ.
 8*b*. Ditto.
 9*a*. Amír alMúminín Abd-allah BIN MUḠTANÍ.
 9*b*. Al Qāṣí Šams-aldīn ibn Kuhail AL MANḤÚRÍ, the Martyr.
 Anonymous.
 10*a*. IBN QALÁQÚS.
 Abu-l faṣl IBN ABI-LWAFÁ.
 11*a*. Izz-aldīn ABD AL AZÍZ.
 Abu-lfatúh Naṣr BIN QALÁQÚS.
 11*b*. Jamál aldīn IBN NABÁTAḤ.
 12*a*. ABU NAWÁS.
 Šaiḥ Šaríf-aldīn AMÁD ibn al Fáriḡ.

CAP. II.—حرف الباء Extracts with the rhyme ب bá, from the works of

- P. 14*a*. Burḥán aldīn QAIRÁTÍ, a poem in praise of Damascus.
 15*a*. Šarf aldīn IBN ONAIN.
 15*b*. IBN NABÁTAḤ.
 16*a*. Ditto.
 16*b*. ḤAFÍY-ALDÍN HILLÍ.
 17*a*. IBN Abi ḤAJLA.
 17*b*. Qāṣí Šams-aldīn IBN ḤALLIQÁN.
 18*b*. Najm-aldīn al Yamaní.
 19*b*. Kamál aldīn IBN NABÍYAḤ.
 20*b*. Baḥá-aldīn AL ZUḤAIR.
 21. Ḥafíy-aldín HILLÍ.
 23. Qāṣí Badr-aldín AL DAMÁMÍNÍ.
 23. IBN NABÁTAḤ.
 26*b*. Abu lfaṣl BIN ABI-LWAFÁ al Šádilí al Miḡrí.

- P. 27*b*. Ibn Kuhail AL MANCÚRÍ.
 28*a*. Šams-aldín ibn al libnání AL MINḤÁJÍ.
 28*b*. HIḤÁM ALDÍN al Hájarí.
 29*b*. Halíb al fará AL NAHAWÍ.
 30*a*. ÇADR ALDÍN ibn Wakil-bait-al-mál.
 31*a*. HILLÍ.
 Ibn Qazl AL MASHIDÍ.
 31*b*. Zain-aldín IBN AL-WARDÍ.
 Anonymous.

CAP. III.—حرف التاء Extracts with the rhyme ت *tá*, from the works of

- P. 31*b*. Anonymous.
 34*b*. Burḥán-aldín QAIRÁTÍ.
 37*b*. HILLÍ.
 38*a*. Kamál-aldín IBN NABÍYAḤ.
 39*b*. HILLÍ.
 41*a*. Kamál-aldín IBN NABÍYAḤ.
 41*b*. Alá'-aldín 'Alí bin Mušrif AL MÁRIDÁNÍ.
 43*b*. Sídí Abu-lfaḥl IBN WAFÁ.
 44*a*. IBN NABÍYAḤ.
 45*a*. IBN NABÁTAḤ.
 46*b*. HILLÍ.
 47*a*. Sídí IBN ABU-L WAFÁ.
 47*b*. Ibn Faḥl-allah AL 'OMARÍ.
 Abu-lHusain IBN ALAMBÁRÍ.

CAP. IV.—حرف الشاء Extracts with the rhyme ث *tá*, from the works of

- P. 48*a*. Baḥá-aldín ZUḤAIR al Hajází.
 48*b*. HILLÍ. (In praise of Abu Mançúr, *vide* R. 13. 31., pp. 1 to 19.)

CAP. V.—حرف الجيم Extracts with the rhyme ج *j'im*, from the works of

P. 49a. SÍDÍ ABU-L WAFÁ.

49b. IBN NABÁTAḤ.

50a. Ditto.

50b. ṬÁFIR AL HADDÁD al Iskandarí.

52a. Šarf-aldín AMÁD ibn alfáriç.

CAP. VI.—حرف الحاء Extracts with the rhyme ح *há*, from the the works of

P. 53a. HILLÍ.

54b. Anonymous.

55a. IBN NABÍYAḤ.

56a. IBN NABÁTAḤ.

57. Izz-aldín ABD-AL AZÍZ.

58a. HILLÍ.

58b. Ditto.

60a. SÍDÍ ABU-L WAFÁ.

CAP. VII.—حرف الخاء Extracts with the rhyme خ *há*, from the works of

P. 61a. ŠAMS-ALDÍN Abu Abd-allaḥ Muhammad AL NAWÁJÍ AL ŠÁFÍYY.

ṬÁFIR AL HADDÁD al Iskandarí.

CAP. VIII.—حرف الدال Extracts with the rhyme د *dál*, from the the works of

P. 61b. Anonymous.

66b. Abu-l futúḥ Naçr-allaḥ BIN QALÁQÚS.

67a. SÍDÍ ABU-L WAFÁ.

CAP. IX.—حرف الذال Extracts with the rhyme ذ *ḏāl*, from the works of

P. 67b. ṬĀFIR AL HADDĀD.

CAP. X.—حرف الراء Extracts with the rhyme ر *rā*, from the works of

P. 68a. Anonymous.

68b. HISĀM-ALDÍN al Hájirí.

HILLÍ.

69a. Šihab-aldín ABU HAJLAḤ.

CAP. XI.—حرف الزاء Extracts with the rhyme ز *zāin*, from the works of

P. 69b. ṬĀFIR AL HADDĀD al Iskandarí.

CAP. XII.—حرف السين Extracts with the rhyme س *sín*, from the works of

P. 70a. Abu Jaián AL ANDALÚSÍ.

70b. Afíf-aldín AL TALMISTÁNÍ.

71a. Jalál-aldín HUṬAIYIB, an ode on Damascus.

CAP. XIII.—حرف شين Extracts with the rhyme ش *śín*, from the works of

P. 51b. Šaiḥ al šaiyúḥ AL HAMADÁNÍ.

72a. Abu-l Husain JAZÁD.

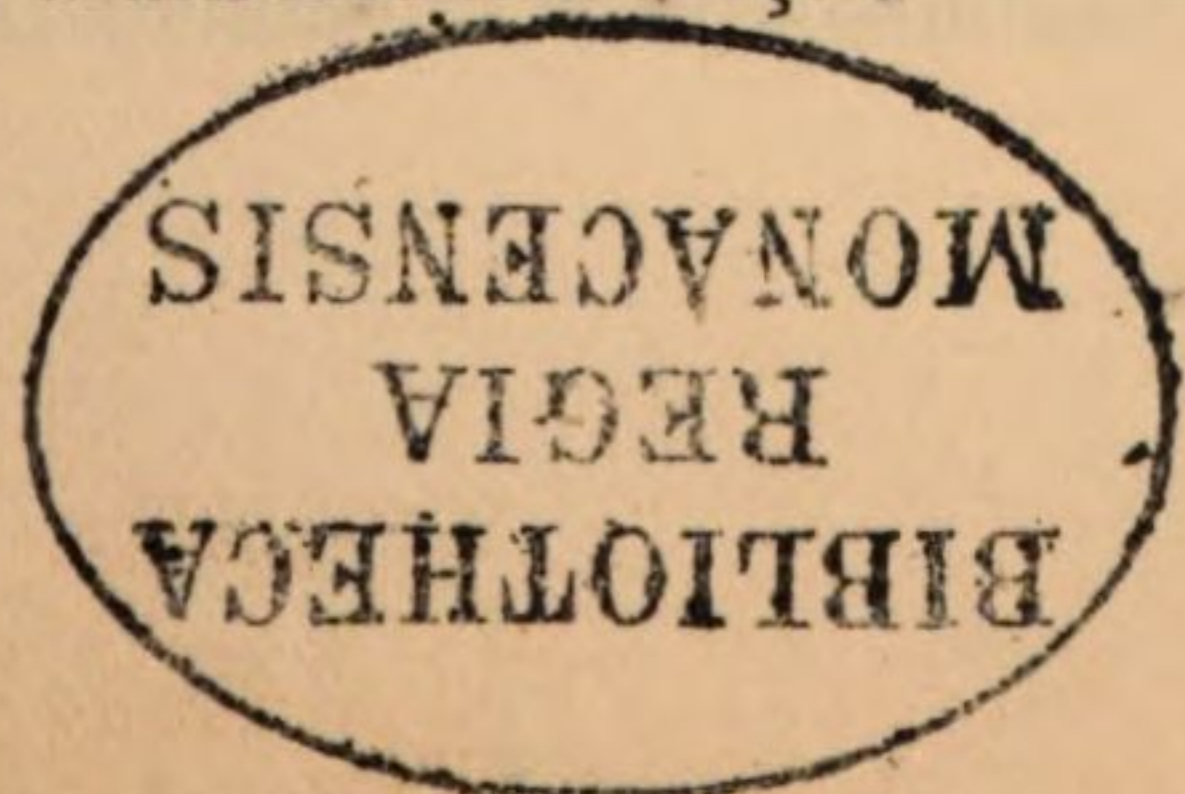
Baḥá'-aldín ZUḤAÍR Miḡrí.

72b. HISĀM-ALDÍN Hájirí.

CAP. XIV.—حرف الصاد Extracts with the rhyme ص *ṣád*, from the works of

P. 73a. Afíf-aldín TALMISTÁNÍ.

73b. Baḥá'-aldín ZUHAIR Miḡrí.



CAP. XV.—حرف ضاد Extracts with the rhyme ض *ḡād*, from the works of

P. 73*b*. Saif-aldín AL MAŠIDÍ.

74*a*. Šād-aldín IBN AL ĀRABÍ.

CAP. XVI.—حرف الطاء Extracts with the rhyme ط *tá*, from the works of

P. 74*a*. Jamál-aldín IBN NABÁTAḤ.

74*b*. Badr aldín AL DAMÁMÍNÍ al Iskandarí.

Sídí IBN ABU-L WAFÁ.

CAP. XVII.—حرف الظاء Extracts with the rhyme ظ *ṭá*, from the works of

P. 75*b*. Abu-l ólá AL SARWÍ.

CAP. XVIII —حرف العين Extracts with the rhyme ع *áin*, from the works of

P. 75*b*. ĀKAWWAK.

75*b*. Afif-aldín AL TALMISTÁNÍ.

76. ARQALA aldimášqí.

77*a*. Sídí ABU-l WAFÁ al Šádilí.

77*b*. Ditto.

CAP. XIX.—حرف الغين Extracts with the rhyme غ *ḡain*, from the works of

P. 78*a*. Anonymous.

CAP. XX.—حرف الفاء Extracts with the rhyme ف *fá*, from the works of

P. 78*a*. IBN NABÍYAḤ.

78*b*. Šiháb-aldín Muhammad ibn Muhammad IBN AL ČÁLİḤÍ.

P. 79*b*. SÍDÍ ABU-L WAFÁ.

80*b*. AL ĠURSÍ Hálíl ibn al ġurs.

CAP. XXI.—حرف القاف Extracts with the rhyme ق *qáf*, from the works of

P. 80*b*. SÍDÍ ABU-L WAFÁ.

81*a*. Ditto.

81*b*. Ditto.

83*a*. Jamál-aldín IBN MATRÚH.

SÍDÍ Abu-l WAFÁ.

CAP. XXII.—حرف الكاف Extracts with the rhyme ك *káf*, from the works of

P. 84*a*. BUŠŠÁR bin Radd.

(P. 83 is misplaced, and should be inserted between 89 and 90.)

85*b*. HILLÍ.

CAP. XXIII.—حرف اللام Extracts with the rhyme ل *lám*, from the works of

P. 86*a*. Alá'-aldín al mušřif AL MARIDÁNÍ.

84*b*. Baḥá'-aldín ZUḤAIR al Hajází.

87*a*. MUHAMMAD AL 'AFÍF walid Afíf aldín ALTALMISTÁNÍ.

88*a*. HISÁM ALDÍN al Hájirí.

IBN NABIYAH.

CAP. XXIV.—حرف الميم Extracts with the rhyme م *mím*, from the works of

P. 88*b*. Šams-aldín NAWÁJÍ.

89*a*. Čaláh aldín IBN ČAFDÍ.

83*a*. HISÁM-ALDÍN al Hájirí.

Jamal-aldín MAJRÚH.

Abu-l fačl IBN AL WAFÁ.

CAP. XXV.—حرف النون Extracts with the rhyme ن *nún*, from the works of

P. 83b. Šibillí.

90a. MUHAMMAD 'AFÍF.

Kamál-aldín IBN AL NABÍYAH.

91a. Šarf-aldín AL HAMADÁNÍ.

CAP. XXVI.—حرف الهاء Extracts with the rhyme ه *há*, from the works of

Kamál aldín IBN NABÍYAH.

This last is inserted on a separate piece of paper; the *ḥatimah* is missing.

R. 13. 43.

ARABIC.

2. (Pp. 92 to 111.)

كتاب عقود الجواهر

Kitáb 'Uqúd al jawáhir,

The book entitled "Necklaces of Jewels," a treatise on Syntax in Arabic verse, followed by a prose version for less advanced students, by Šaiḥ 'ALÍ AL QÚŠJÍ.

Begins :

حامد الله علي تواتر آلايه و تقاطر نعمايه حمداً لانتهاء لعدده و لا
انقضاء لمجده *

Ends :

فحمداً ثم حمداً ثم حمداً لخالقنا المعين لكل عاني والحمد لله رب
العالمين *

The book is divided into fifteen chapters, each consisting of a

qaṣ'idaḥ, illustrative of some grammatical rule. Hajjī Ḥalfa attributes its composition to Šaiḥ Ahmad ibn Muhammad al Jundí.

R. 13. 43.**ARABIC.**

3. (Pp. 112 to 211.)

تسهيل الصالحى في جامع اصول الالوغ بيگى

Tashīl alḤálihí fi jāmi' uṣūl al Ulúḡ Begí.

Explanation of the Astronomical Tables of ULÚGH BEG, by 'Abd-alrahmán AL ḤÁLIHÍ al Šámí.

The tables have been copied in, and blank pages left for the explanation which forms the title of the book; this has, however, never been inserted. The tables occupy pp. 125-144, 152-180, 197-211, the other leaves being left blank.

R. 13. 44.**ARABIC.**

Small quarto, 47 leaves; good Turkish *Nashí* handwriting; Nos. 2 and 3 in an inelegant *Tâliq* character.

1. (Pp. 1b. to 22b.)

كتاب الروضات المزهّرات في العمل بربع
المقنطرات

Kitáb-ul rauṣát-ul Muzahḥarát fi-l ámal bi-rubī'-lmuqantarát,

The book entitled "Flowery Meads," on the use of the Azimuth quadrant, and its application to determining the proper seasons of prayer, by 'Alá'-aldín bin 'Ibráhim IBN AL ŠÁTIR AL DIMAŠQÍ, in thirty chapters, a preface, and a *ḥátimaḥ*.

Begins :

الحمد لله مانح الانعام علي الدوام و كاشف الاسقام و الآلام و مقدر
الليالي و الايام لا اله الا هو * النخ *

Ends :

وانا قد اتيت علي ما تحتاج اليه المستعمل لهذه الآلة مختصراً فليكن
آخر الرسالة و حسبنا الله و نعم الوكيل و الحمد لله وب العالمين *

Written in an elegant *Nasḥī* hand, and dated A.D. 1483.

2. (Pp. 24*a*. to 28*b*.)

Extract from some astronomical work on the times of the sun rising, containing chapter 23 to the end. It is written in a later Turkish handwriting, and would appear to be the actual observations taken by some astronomer at Damascus.

(Pp. 29*a*. to 32*b*. blank.)

3. (Pp. 33*a*. to 37*a*.)

Turkish gazals from Nasmí and Nitrámí.

Pp. 40*a*. Commencement of a gazal scribbled in, the other pages are blank to the end.

R. 13. 45.

ARABIC & PERSIAN.

Small octavo, 275 leaves, containing various tracts, in different handwritings, and dating, on the average, from the end of the 15th century.

مجموعه عربي و فارسي

Majmúah i 'Arabí wa Fársí,

“Arabic and Persian Miscellany.” A collection of works and treatises on various subjects.

Containing :

1. (Pp. 10 to 13.)

رسالة شفاء لادواء الوباء *Risālah šafā' lūdwa' al wabā'*, "Sanatory Treatise for the Cure of the Plague." A tract in Arabic on remedies and charms for the prevention of pestilence and misfortune, by Muḥlih aldīn bin Auḥad aldīn YÁRHIÇÁRÍ.

It consists of two chapters, of two sections each, containing principally, directions for making magical squares and mystical combinations of numbers which, when inscribed on the walls of houses and towns, are supposed to have the effect of repelling all evil influences.

Begins :

الهم يا دافع البلاء بنجاء الدعاء ويا كاشف الداء باستعمال الدواء اجب
دعاءنا لمن هو رحمة للعلماء الخ *

And concludes with the following prescription, successfully used by Galen as a preventive against the great plague which broke out in Egypt in his time :—

و في زمان جالينوس وهو خاتم الاطباء وقع في مصر طاعون عظيم
الي ان مات في يوم عشرون الفا فشكوا اليه فامرهم بشرب نصف
مثقال في كل سبوع من هذه الدواء الالهي وهو صبر سقطوري جزئين
ومر وزعفران جزء بعدان ينفع بماء الورد ويخل ويشرب علي الفطور
وكل من داوم علي شربه سلم من الطاعون باذن الله تعالي *

2. (Pp. 18a. to 25.)

شرح حديث اربعين منظوم *Šarh i Hadit arba'in manẓum*, a metrical commentary on the Forty Celebrated Sayings of Mohammed, in Persian and Turkish alternately.

Begins thus :

انما الأعمال بالنية A.

P. اصل اعمال نیت نیکوست * نیت نیک داری ای مهتر
زانکه هرکارکان به نیت نیست * هست آن جملگی هبا و هدر

T. اصل اعمال خیر نیت در * نیتک بخشی اولسون ای مهتر
نیت اولمز سه بر عملده یقین * الور اول مصلحت هبا و هدر

Ends :

P. اربعین ها سالکان طریق * هست بهر وصول اهل قبول
هست امید از خدا جامی * که از اربعین رسی بوصول

T. چل حدیثه چو ترجمان اولدی * ترجمه قلدی خسته اسماعیل
حشرده شربت شفا عتدن * بر شفا اشتراز شفیع جلیل

From this we learn that the Persian couplets are the composition of JÁMÍ (see R. 13. 8.), and that the Turkish versions of them are by a poet named ISMÁ'IL, probably the ISMÁ'IL MAULAWÍ to whom HajjÍ Halfah attributes a commentary on the Forty Traditions.

3. (P. 26a.)

Arabic Extracts on Jurisprudence.

1. Two Stories related of the Generosity of HASAN BIN 'ALÍ, grandson of Mohammed. [From the work of Al Šaríf Abul Qásim 'ALÍ BIN TÁHIR al Murtaçá (died A.D. 1016)].

2. An extract from the *Fatáwá* (Legal Decisions) of Ibn Ḥaláh.
3. Extract from the *Šarh Minháj*.
4. Legal Opinion of ABU IŠHÁQ on the relationship of foster-children.
5. Verse embodying a legal decision on the same subject as No. 2.

(Pp. 26*b*. to 28*a*.) Commentary on some Persian *rubá'is* (tetrastichs) of ABU SA'ID. These tetrastichs are so much esteemed that it is popularly supposed that the recital of them will revive a sick or dying man.

(P. 28*b*.) Legal question on seizure of goods for debt. (*Arabic*.)
 Extracts from poetry on "meeting and separation."
 Prayer for the cure of sore eyes.

(P. 29*a*.) شرح الاسماء الحسنی *Šarh al asmá' al Husná*, an extract from the work of 'Abu 'Abbás 'Ahmad al Búní, on the names of God. (From his commentary on the chapter of the Qur'án entitled *Yá Sín*.)

(P. 29*b*.) A Magic Square for divining the result of a proposed undertaking, similar to that described by Lane, in his "Modern Egyptians," Vol. II., p. 81.

Chapter on Auguration.

(Written by the side of the above-mentioned square) A definition of "religious ecstasy."

A quotation of poetry on the subject of love.

Two Persian extracts, on the state of the soul during and after death.

A verse from 'IBN AL 'ARABÍ in Arabic, on the same subject.

(P. 30a.) A magical square of numbers for purposes of augury.

المنشآت للصباح *Al Mansha'at lil Çubáh*, Forms of address in Persian, appropriate to morning salutations.

4. (Pp. 30b. to 33a.)

(Arabic.)

Extracts from the نهج البلاغة *Nahj al Balághaḥ*, a celebrated work on Mohammedan traditional law, by MURTAÇÁ 'ALÍ bin QÁÇÍ 'Abd al 'Azíz, of Mecca. A commentary upon this work has been written in Persian by Farh Alláh, of Shiráz.

This fragment begins :

اما بعد فان العبد ليفرح بالشئ الذي لم يكن ليفوته ويحزن علي الشئ الذي لم يكن ليصيبه *

5. (Pp. 33b. to 37a.)

(Arabic.)

من العهد كتبه الاشر النخعي في المصر و اعمالها *Min al áhd katabahu al Aštar al Nak'i fi lMisr wa á'máliha*, Extract from the testament of 'Abdallah 'Alí bin 'Amír al Múminín Málík bin Harit AL AŠTAR, governor of Egypt, containing moral and political instructions for the guidance of future sovereigns of that country; delivered to MUHAMMAD BIN 'ABI BAKR, at a time when the country was disturbed by foreign enemies and civil dissensions.

The first words of the instructions are :

امره بتقوي الله و ايثار و ان ينصر الله سبحانه بيده و قلبه و لسانه الخ *

Ends :

..... و ان يختم لي و لك بالسعادة و الشهادة انا اليه راغبون و التسليم علي رسول الله صلي الله عليه و آله *

(Apparently an extract from the *فوائد محاسن* *Fawá'id Muhásin*, of JALÁL ALDÍN Mahmúd bin Husain AL HANIFÍ.)

(Pp. 37b. to 38a.)

(Arabic.)

تلقين ميّت *Talqín maiyit*, a service to be recited to a dying person, containing exhortations to resignation, and the hope of a future state. The language of this is very beautiful and impressive.

It begins :

سبحان المتفرد في قيوميته بوجوب الازلية والبقاء *

(Pp. 38b.) Some tetrastichs from the Díván of HÁFIZ, beginning with

بامردم نيک بدنمي بايد بود * هم سايه ديودد نمي بايد بود

(Pp. 39a. to 39b.) Extract from the works of AL RÁZÍ, containing a tradition of Mohammed.

(P. 40a.) Scraps of Arabic poetry, from Al Núrí.

A passage from the *نهج البلاغة* *Nahj al Balághah*.

A chapter in Arabic, entitled *شرح العقايد* *Šarh al áqá'id*, "Solution of Knotty Points," containing a definition of the five senses, of "intelligence," of "the world," "the prophet," and of "miracles."

(Pp. 40b. to 43a.) *رسالة في الوجود* *Risálah fi-lwujúd*, "Treatise on Existence." A short treatise on the Philosophy of Existence, by Saiyid Šaríf 'Alí, surnamed AL JORJÁNÍ. (Died 1413 A.D.)

Begins :

بدان وفقك الله كه اصحاب بحث و نظراز براي بيان مراتب

موجودات تمثيل کرده اند و چنین گفته اند که پوشیده نیست که
اشیای نورانی را در نورانیت سر مرتبت است *

Ends :

و شك نیست که ناقص خدا را نشاید پس بیزاری ایشان از خدا
نباشد و كفر هیچ يك لازم نیاید و الله اعلم و احکم و الحمد لله رب
العالمین *

(P. 44a.) A short tradition, of which the following is a translation :

“And the prophet said : I enquired of Isráfíl on the night of my ascent, ‘Doth The Most High speak with you angels?’ And he answered, ‘Yea ; The Most High speaketh with us every night, towards the going down of the sun, and saith in the Persian language and the Derí speech, ‘What shall I do with these evil-doers? Save that I pardon them—save that I pardon them.’”

An extract from the *Kitáb Firdaus*, كتاب فردوس, “The Book of Paradise,” containing traditions of Mohammed:

Directions in Arabic verse for procuring a vision of Mohammed in a dream.

Two pieces of Poetry in Arabic, and a verse in Persian on Love.

6. (Pp. 45a. to 47b.)

(Persian.)

رسالة في خواص الحروف *Risálah fi Hawáṣṣ al hurúf*, “Treatise on the Properties of Letters.” A treatise in Persian on the mysterious signification of each letter of the alphabet, explanatory of the meanings of those prefixed to certain chapters of the Qurʾán, and defining the properties of each in Divination and Magic.

It commences :

الحمد لله علي نواله والصلوة والسلام علي محمد وآله اما بعد بدانكه
جميع حروف تهجي بر سه قسم كرده اند ۱ حروف علا ۲ حروف
دني ۳ حروف ادني دني *

Ends :

و اگر وفق المص الي تذكرون در روز جمعه برنگين نقش كند در مرتبي
موقف و بخاتم نهد و در دست كند حق سبحانه وقع حاصل آنرا
همه رايهاي صواب نمايد و در كل افعال مصيب و موفق باشد و از
خدا و خلق همه خير باورسد و مقبول القول و معزز و مكرم گردد
و مراتب عاليه يابد و از شر جن و انس ايمن باشد انشاء الله تعالى
وحده العزيز *

7. (Pp. 48b. to 58b.)

(Persian.)

Risālah fī Ḥawāṣṣ al hurūf, "Treatise on the Properties of Letters." A similar work to the preceding, and also written in Persian. The following extract, which I have translated from the author's remarks on the letter *alif*, will serve as a specimen of the contents:—

The Letter Alif.—*Alif* in Arithmetic equals 1, and signifies the unity of God. It is the first of all the letters, and that whereby all of them stand, for there is no letter without it, and yet it is independent of them all. In its numerical capacity as an unit it holds the same rank. Thus it is that every one whose name commences with it is endowed with noble and excellent qualities. It is a letter which is never supported by any other; it only seeks support from God

himself.¹ Izz aldín says that if one were to write a thousand *alifs* over a certain verse of the Qurʾān, he would be universally loved and esteemed. [The passage in question is the 97th verse of the 3rd chapter of the Qurʾān.]

The treatise begins :

الحمد لله رب العالمين و العاقبة للمتقين و لا عدوان الا علي الظالمين
و الصلوة و السلام على خير خلقه محمد و آله اجمعين *

Ends :

. اگر در شرح يکي شروع کنم سخن بطويل انجامد *

8. (Pp. 55b. to 62a.)

(Persian.)

Risālah fi lmanāsik, A treatise on the preparation for, and ceremonies to be observed during, the Hajj, or pilgrimage to Mecca, by ALĀʾ ALDÍN Abu Zaid, surnamed AL DAURÁNÍ.

Begins :

الحمد لله رب العالمين و صلوة و سلامه علي سيد المرسلين محمد
و آله اجمعين اما بعد اين مختصر ايست در بيان ارکان و واجبات
و سنن الحج و عمره و محظورات در آن *

Ends :

هذا اخرا العهد بحرم رسولك صلعم و يتسلي العود الي الحرمين سبيلاً
سهلة و ارزقني العفو و العافية في الدنيا و الآخرة و ردنا سالمين غانمين
و منصرف بقاء و جهه و لا يمشي قهقري الي خلف و الحمد لله رب
العالمين و صلوة علي سيد المرسلين محمد و آله اجمعين *

Dated A.D. 1478.

¹ The author probably alludes to the *alif* which is placed or rests over the *lām* and *hā* in the word الله Allāh.

(P. 62*a*.) Mystic letters and figures, to be written as a charm or amulet.

9. (Pp. 62*b*. to 64*a*.)

(*Persian*.)

رسالة في الطب *Risálah fi-lṭibb*, "Treatise on Medicine," by Imám Muhammad Zakaríyá AL RÁZÍ.

On Headache, Dimness of Sight, Catarrh, Painless Tooth Extraction, Offensive Breath, Quinsey, Neuralgia, Rupture, Singing in the Ears, Bleeding at the Nose, Piles, Ossification, Treatment of Wounds, Rheumatism, Burns, Protrusion of the Anus, Colic, Dysentery, Infantine Colic, Infantine Dysentery, Sciatica, Fatigue, and the Itch, with a short account of the treatment of each. This appears to be merely an abstract from portions of the book, and has no formal commencement or conclusion.

(Pp. 64*a*. to 64*b*.) Charms and Amulets against venomous reptiles, for recovering lost property, for protection against the evil eye, etc.

(P. 65*a*.) Directions for a mystic ceremony to render prayer efficacious.

10. (P. 65*b*.)

A collection of various Persian tetrastichs; two or three are from HÁFIZ.

11. (Pp. 66*b*. to 67*b*.)

(*Persian*.)

رسالة في القسمية بالتعجّي *Risálah fi lqasmíyah bil tahajj'i*, A series of short Persian poems, arranged in alphabetical order of rhymes, containing the most approved forms of swearing by God, composed by Muhíy aldín IBN AL 'ARABÍ.

Begins :

بدان خدای که بی سعی صیقل لطفش
سپهر آینه گون را بداده است صفا

Ends :

حکایت و سخن شوق گفتم تا چند
حدیث انده هجران کشیدم تا کی

(P. 68.) A similar collection of verses not arranged alphabetically.

Begins :

بخدای که از صنایع او * چهره بستان منقش کرد

Ends :

بدان خدای که در خوان بادشاهی او
به نیم پیشه رسد کأسه سر نمرود * الخ *

The page is filled up with a few disconnected distichs, and an enigma, composed by its transcriber.

12. (Pp. 69b. to 77a.)

(Persian.)

Risālah fi l'ḥij al muškilaḥ, A treatise in Persian, by MUḤÍY ALDÍN bin Mahmúd, on difficult forms of derivative words in Arabic. From the preface, which is in Arabic, we learn that it was composed to facilitate the studies of his son, TÁFIR ALDÍN MUHAMMAD.

Begins :

نحمده حمداً صیغ اداته مشق من المصدر الذي هو لازم لصميم
الجنان و نشكره شكراً علي محاسن افعاله الجميلة و نعمایة الجزيلة
متعدياً من الوصف و البیان *

Ends :

وحاشا که ازین مدعی ذهن ازکیا مایل به تشبیه شود نه بتنزیل و لله
در القایل پاکراهان که عاقلان گفتند پاکد ان آنکه عاقلان گفتند

13. (Pp. 78b. to 88a.)

(Persian.)

Risálaḥ dar šarḥ i ġazal i Háfiz, A commentary by Mauláná JALÁL-ALDÍN DAWÁNÍ upon some select poems of HÁFIZ.

Begins :

دیراست تا بحکم و جوب ادآء حق اخوة در شرح فتوة و دین مروءة
بر رقبه قلم است قدم اداء این معنی غزل از سخنان لسان الوقت
ترجمان الزمان حافظ شیرازی الخ *

Ends :

و الصلوة و السلام علی سیدنا محمد الذی نجانا و الی معارج القدس
رقانا *

(P. 88b.) An extract from an Arabic poem.

(P. 89a.) Two Persian Tetrastichs.

An extract from the *Nahj al Balághaḥ*.

A definition of what is meant by "the preservation of health."

A specific for obviating the effects of too much salt in soup, and for sweetening meat that is becoming tainted.

14. (Pp. 89b. to 107b.)

(Persian.)

Risálaḥ fi hifẓ al ṣiḥḥaḥ mausúmaḥ bi Miṣbáh Šaiḥ 'Auhadī, A Treatise on
al ṣiḥḥaḥ mausúmaḥ bi Miṣbáh Šaiḥ 'Auhadī, A Treatise on

the "Preservation of Health," entitled the *Miṣbāḥ* (Lamp), by ŠAIḤ Muhammad bin 'Abi Majd NAḠÍR. This is probably a translation of the *Miṣbāḥ ul 'Arwāḥ wa asrār ul ašbāḥ*, of Šaiḥ 'AUHAD ALDÍN KIRMÁNÍ. The work is divided into nine chapters and a *Hatimaḥ*, the last relating to the properties of precious stones and the characteristics of animals. The book itself contains various sanatory directions, and a brief abstract of the Arabic *Materia Medica*.

Begins :

حمد و سپاس که بقیاس حد و مقیاس تقدیر مقدر آن مقدور ادراک
عقل درآگ نتواند بود *

Ends :

و الله اعلم بالصواب و اليه المرجع و المآب و قد تم الكتاب بعون
الله الملك الوهاب *

15. (P. 107b.)

رسالة محرم *Risālaḥ Muharram-nāma*, The Treatise entitled *Muharram-nāma*, embodying the *sunnaḥ*, or tradition relating to the grand Mohammedan festival of the Mohurram.

(P. 108a.) Specific for keeping off flies and gnats.

16. (Pp. 108b. to 110a.)

(Persian.)

خلاصة التنزيل في اداء الحروف للترتيل *Hulāṣaḥ al tanzīl fī 'adā' ihurūf liltartīl*, The "Abstract of Revelation" on the adaptation of letters to recitation. A Persian treatise in verse on the proper pronunciation (مخرج) of the letters of the alphabet, by IBN 'AMÁD.

Begins :

اي بناء تو افتتاح الكلام * از ثناییت زبان رسیده بکام

Ends :

كو غريق بحار غفران باد * ناظم اين رساله ابن عماد

On curing the bites of venomous reptiles.

17. (Pp. 110*b*. to 114*a*.)

(Persian.)

رساله منظومه در صنايع شعر *Risālah manẓūmah dar ṣandī' i šir*,
Treatise in Persian verse on the Art of Poetry. This
matnawī relates to *qāfi'ah* or the rules of rhyme.

Begins :

بنام آنکه شمع افروز مهر است * بنام آنکه دادار سپهر است

Ends :

گرم شعر مجرد کار بودي * عروضش با صنايع يار بودي

Both this and the last treatise are dated A.D. 1477.

18. (Pp. 114*b*. to 115*b*.)

(Persian.)

رساله شمع *Risālah šam'*, The treatise entitled "The Candle," by
JALĀL ALDĪN HĀFĪ. An essay on religious fervour, mystically
considered under the symbol of a candle.

The *tamhīd*, which is in Arabic, begins :

الحمد لله الذي اوقد شموع النخسراء و علق قناديل الثريا من الهوا
النخ *

and the tract ends :

لازال في ذمة الجلالة قاعداً سرور الاولياء مقصور الاعداء *

19. (Pp. 116*a*. to 117*b*.)

رساله قلندريه *Risālah i Qalandariyah*, The "Treatise of Calenders"
(or Dervishes). A tract written in a similar style to the last,
being an exposition of the Coranic text, cap. xxxv. v. 1.

اولي اجنحة مشني و ثلاث ورباع

20. (Pp. 118a. to 119a.)

(Persian.)

رسالة دقايق المعرفة في حقايق السلطنة
Risálah Daqáiq al mārifaḥ
fī haqáiq al saltanaḥ, The treatise entitled "Subtleties of
 Knowledge on the particulars of Kingly Power," a short
 tract, apparently from the same pen, upon the divine right of
 kings.

Begins:

بیش ازین که وجود روحانی مجرد بود از کسوت قالب الخ *

Ends:

اولئك المقربون في جنات النعم وصل الله علي خير خلقه محمد
 وآله اجمعين *

(Pp. 119a. to 121b.)

(Persian.)

A letter in Persian from Šaiḥ Kamál-aldín 'ABD AL RAZZÁQ to
 Šaiḥ 'ALÁ-'ALDAULAḤ 'Ahmad bin Muṭṭafá bin 'Ahmad al
 Binna AL SIMNÁNÍ, the author of a celebrated work on re-
 ligious observances, entitled كتاب الفلاح *Kitáb al faláh*,
 "The Book of Prosperity."

This is a letter, containing the objections of 'ABD-UL RAZZÁQ
 to some doctrines enunciated in the عروة لاهل الخلوة والجلوة
'Urwaḥ liāhli-l kilwaḥ wal jilwaḥ, "Handle for recluses
 and public men," of 'ALÁ-'ALDAULAḤ, and is followed by
 a reply from the latter Šaiḥ. It is a good specimen of
 the بحوث, or theological disputes held amongst the
 Mohammedan doctors. (The book in question was written
 A.D. 1321.)

21. (Pp. 121b. to 128a.)

A chapter from the نهج البلاغة *Nahj al Balághaḥ*, containing the
 sayings of 'ALI.

22. (Pp. 129a. to 137a.)

(Persian.)

منشآت خواجة جهان *Manšāʾat i Ĥwājaḥ Jahán.* The "Exordium of ĤWÁJAḤ JAḤÁN," a Persian work on the art of rhetoric.

Begins :

يا من توحد ببدايع الابداع و الانشاء و تفرد باجرآء قلم الاختراع
علي وفق عمله كيف شاء *

The work is imperfect, and here finishes abruptly with the following quotation from *Sádi* :

فعين الرضاء عن كل عيب كليلة * ولكن عين السخط تبدي المساويا

24. (Pp. 138a. to 153a.)

(Persian.)

This part of the Volume appears to have been used as a *بياض اشعار* or Album of Poetry ; it contains extracts from the Diváns of 'ANWARÍ, 'HÁQÁNÍ, and other celebrated Persian Poets. The last two pages consist of enigmas and charades in verse.

25. (Pp. 153b. to 154a.)

(Persian.)

Entitled *في السؤالات المشكلة* *Fi lsaw'álát al muškilaḥ*, On difficult questions. It is a series of arithmetical and other puzzles in Persian verse. In this, and No. 24, the diacritical points are systematically omitted.

26. (Pp. 154b. to 162b.)

(Persian.)

انشاء حكم مرشدي *Inšá' i Hukm i Muršidi.* The Persian work on *Inšá'*, or the Art of Letter Writing ; entitled "Commands of a Spiritual Teacher." by Al Šaili AL MURŠID 'ABU 'ISHÁQ, 'Ibrahím bin Šahriyár al GÁZARÚNÍ.

Begins :

الحمد لله الذي نور بواطن اوليآئه العارفين بنور الحقائق واليقين *

Ends :

والصلوة علي محمد وآله الاطهار وصحبه الامجاد *

The greater part of the above is written in an elegant, but very complicated Šikasta 'Amíz character.

(The number 27 has been omitted in indexing the book.)

28. (Pp. 163b. to 166b.)

(Arabic.)

A short anonymous treatise in Arabic, upon the superiority of the Persian language over all others, except the Arabic itself.

Begins :

الحمد لله علي ما انعم علينا بتعليم الالسنه وتفهم حقايقها

And concludes with the following piece of philological information :

وقال صاحب المعجم معني طبرستان من غير تعريب موضع الاطبار
وليس كذلك فان طبر معرب تبر *

29. (Pp. 168b. to 169a.)

Muámmát i mantúmah. Persian enigmas in verse
by 'Abd al Rahmán JÁMÍ.

Beginning ;

چو از حمد و تحيت يافتي كام * بدان اي در معما طالب نام
كه اعمال معماي سه قسمست * كه هريك گنج اسمارا طلسمست

The conclusion indicates the name of the author, and the date of the composition :

بنا ميزد رهي در گرامي * كه سفت الماس نوک کلک جامي
چو فيض قدس امد جاي تويخ * نباشد گر کنندش فيض تاريخ
بتشريف قبول ارزنده بادا * از ارباب كرم فرخنده بادا

The numerical value of letters in the word *فیض* being equivalent to 890 (ف = 80, ي = 10, ض = 800, the year of the Hijrá which corresponds to 1485 of our era.

30. (Pp. 169*b*. to 181*b*.)

(*Persian*.)

Risálah dar fann i Urúç. Treatise on the science of prosody and rhythm. (Apparently by JÁMÍ, though no name is given.)

It begins :

سپاس وافر قادري را که حرکات سریع دواير افلاک را سبب از دواج
و امتزاج ارکان گردانید *

And contains a clear account of the different kinds of metres which occur in poetry, with figures illustrating the various combinations of feet that compose them, and analyses of specimen verses in each; with one of these the treatise concludes, namely :

هر دم آهم سویت * باشد بینم رویت
فاعِلن فاعِلن * فاعِلن فاعِلن

Which is in the metre called *Bahr i mutadárak masaddas mahbún*.

31. (Pp. 182*b*. to 185*b*.)

Risálah dar fann i qáf'rah. Treatise on the science of rhyme. This appears to form a sequel to the preceding.

It begins :

بعد از تیمن بموزون ترین کلامی که قافیه سنجان انجمن فصاحت
بان تکلم کنند *

Ends :

و گاه بتجزیه یک لفظ چنانکه کمال اسمعیل در قصیده که مطلعش

اینست

برتا فتست دست مرا روزگار دست

زانم نمی رسد بسر زلف یار دست

قافیه ساخته است بروجهی که حرف دال را اعتبار کرده است

چنانکه می گوید *

خضم دلت را قربان همی کند

زان روی سعد ذابح آهیخته کار دست

32. (Pp. 189b. to 225a.)

(Persian.)

Muámmát i Jámí. The book of enigmas by 'Abd-alRahmán bin 'Ahmad JÁMÍ. This book is written in a very eloquent and pleasing style, quite worthy of the great poet who composed it. It is called *Tahliyaḥ ul hulal*, تحلیه الحلال, "The Adornment of Vestments," and consists of a preface, three chapters, and a *ḥatimah*, respectively entitled the Diadem, Necklaces عقدة, and Anklets خلخال, in which the art of making enigmas, charades, etc., is explained in a scientific and lucid manner, and illustrated with numerous examples. It is dedicated to ŠÁḤ 'Abu l Qásim BÁBAR, Bahádur Hán, whose names and titles, with the addition of the words *ḥallada lláhu mulkaḥu*, "May God perpetuate his dominion," form the solution of an enigma with which, after the *tamhíd*, the book begins.

The first words are :

بعد از کشایش مقال نیایش خجسته مال دانای که معمای

حقیقت ذاتش در ملبس اسما چون حقایق اسما در کسوة معما
جلوه نمایش یافت *

And the book concludes with the following statement,
from which it would seem that this copy was transcribed
from the original draught :

تسويد اين بياض و ترشيح اين رياض بردست متجرع جام تلخ كامي
عبد الرحمن بن احمد الجامي وفق الله تعالى علي كل فيه في اخر
رمضان المبارك في سنة ست و خمسين و ثمانمائه من الهجرة النبوية
نمقه اضعف العباد ادريس سنة ٨٧٦ *

“The draughting out of this album, and the laying out of
this garden, was performed by the hand of one who has quaffed
the bittercup of disappointment, viz., Abd-alRahmán bin Ahmad
of Jám (JÁMÍ), and God, whose Name be exalted, granted grace
for its completion in the end of the month Ramaçán, of the
year 856 of Hġraḥ; and the feeblest of slaves, Idrís, tran-
scribed it in the year 874 = A.D. 1460.”

Though bound up with R. 13. 44, this is quite separate and
distinct; it is beautifully written in *Táliq* characters, and orna-
mented with an *ánwán* (illuminated heading) and *naqší* (coloured
border). Its excellent state of preservation throughout would
seem to indicate a later date than the one mentioned above,
but it will be noticed that most of the works in this volume
which are dated at all, belong to about the same period. I
should therefore conclude that this copy has been really tran-
scribed direct from the archetype.

Pp. 225*b.* to 228*a.* contain a few scattered enigmas in Persian
verse.

33. (Pp. 228*b*. to 256*a*.)

(Persian.)

علم العروض *Ilm ul úrúç*, "The science of Prosody," a treatise in Persian by 'AUHADÍ, consisting of ten chapters:—

CHAPTER I.—Definition of poetry, and the reason for applying that name to rhythmical composition.

CHAPTER II.—Definition of prosody and metre.

CHAPTER III.—On the letters and vowel points, their pronunciation, and the mode of writing them in poetry.

CHAPTER IV.—On the syllabic components of feet in poetry (اسباب و اوتاد).

CHAPTER V.—On scansion and the standard feet (اركان).

This chapter is illustrated with figures.

CHAPTER VI.—On the formation of imperfect feet (زحاف).

CHAPTER VII.—On the various derivative feet in poetry, which arise from the deviation called زحاف.

CHAPTER VIII.—On the metres (بحور) composed of the different kinds of feet.

CHAPTER IX.—On the circles or genera of poetry; illustrated by figures.

CHAPTER X.—On the regular, irregular, and derivative metres of poetry; illustrated by trees showing the connection and dependence of the various forms.

This book is one of the clearest and most concise works which I have seen on this intricate subject.

It begins somewhat abruptly, without any *tamhíd*, *durúd*, or dedication:

فن اول در علم عروض و این فن مشتمل بر ده باب است *

Ends :

که بعد ازین صاحب ذہنان را اوزان مستعدت روی نماید و بحور
مطبوع وضع کنند تا ارباب نظر و اصحاب طبع بدانند که اوزان
درین مقدار که آورده شد محصور است و هو اعلم بالامور *

The handwriting of this treatise is that of 'Idrís, the transcriber of the *Muámmát i Jámí*, but is much more careless and inelegant than the latter.

Pp. 256*b*. to 259*a*. are blank.

P. 259*b*. contains several Arabic poems, attributed to MAJNÚN, the hero of JÁMÍ's Romance, and addressed to his mistress Lailí.

The date (1474 A.D.) which is found in this page, is probably that of the transcription of the work on prosody above described.

34. (Pp. 260*b*. to 271*a*.)

(Arabic.)

رسالة في الضروية منظومة *Risálah fi-lṣarúriyah manṭúmah*. Metrical treatise in Arabic on religious obligations. The title of the work appears to be جامع الدرر *Jámi'-ul-durar*, "The collection of pearls." It contains a preface and twenty-eight divisions, each giving rules for action in particular cases of conscience.

Begins :

باسم من من لطفه منا * ان رزقنا الهدي فا منا

Ends :

عام لوز قبيل شهر رجب * تم ابياته لكم اعجب

The words لوز قبيل give the date, 878 A.H. = 1474 A.D.

On P. 271*b*. is a scrap of poetry from Háfiz.

R. 13. 46.**ARABIC.**

Small quarto, 91 leaves; a bad *Tāliq* hand, discoloured by age, and covered with marginal and interlinear notes. Written in Persia, A.D. 1589.

1. (Pp. 2*b*. to 88*a*.)

شرح العقائد

Šarh alāqáid,

Commentary on the *Aqáid* of Najm-aldín 'OMAR AL NAFASÍ, a work on theological science.

Begins :

الحمد لله المتوحد بجلال ذاته وكمال صفاته *

Ends :

وهو الملايكة الذين لا اب لهم ولا أم ويقدررون بأذن الهه تعالى علي
افعال اقوي واعجب من ابراء الاكمه والابرس واحياء الموتى فالترقي
في العلو انما هو في امر التجرد واظهار الآثار الغوثيه لافي مطلق الشرف
والكمال فلا دلالة علي فضيلة الملايكة *

2. (Pp. 88*b*. to 91*b*.)

A chapter on أسباب العلم "The Causes of Knowledge." This is nearly the same as the chapter on this subject in R. 13. 19, (see p. 47), and appears to be an extract from some commentary on the عقائد الدينية, perhaps from the one mentioned on p. 46.

R. 13. 47.**PERSIAN & TURKISH.**

Small 8vo. Consisting of three distinct parts, viz.:—
I. 44 leaves; elegant *Tāliq* manuscript on glazed paper,

sprinkled with gold, the *ánwán* in blue, gold, and white (a portion missing between the pages numbered 28*b*. and 29*a*.). II. 14 leaves; various Turkish handwritings. III. 24 leaves; beautifully executed *Díwání* manuscript, a portion (the *Qačídaḥ*) in *Tálíq*. No date.

Poems, etc., in Persian and Turkish.

The following is an index of the contents :

I. (P. 2*a*.) Scraps of Turkish Poetry, carelessly written.

(P. 2*b*.) A short *Hadít*, in Arabic.

A Persian distich.

An amusing Persian *ġazal*, by WAISÍ 'I 'AJAM, in praise of Coffee.

Beginning :

راحِیست قهوه روح افزا و کسل گسل
آسایش بدن فرح جان سرور دل

(P. 3*a*.) Scraps of Arabic Poetry.

(P. 3*b*.) A Turkish *ġazal*, by ŠAMÍ.

(P. 4*a*.) Ditto.

(P. 4*b*.) Persian couplets and *rubá'is*, by NAÚÍ EFFENDÍ.

(P. 4*c*.) A Persian chronogram, and the beginning of some pious sentence in Arabic.

(P. 5*a*.) A Persian *Qačídaḥ*, by JÁMÍ, beginning :

حبذا قومي كه دید حق بود دیدار شان
محو باشد در شهود سرغیب اسرار شان

(Pp. 5*b*. to 21.) Extracts from the *Díwán* of Mauláná Abd-ulrahmán JÁMÍ.

Begins :

بسم الله الرحمن الرحيم * اعظم اسماء عليم حكيم

The last complete *gazal* is that on page 20*b*.

Beginning :

تنگدل مانده بفکردهن تنگ توأم
سنگ برسینه زنان از دل چون سنگ توأم

(Pp. 21*b*. to 27*b*.) Extracts from the *Díwán* of 'AMÍR HUSRAW, of Dehlí.

Begins :

باز دل گم گشت در کویت من دیوانه را
از کجا کردم نگاه آن نرگس مستانه را

Ends :

هر شب منم ز هجر پریشان و دیده تر
صبر از برم رمیده و من زو رمیده تر

(P. 28*a*.) A *gazal*, by Mauláná ABU BAKR SAMARQANDÍ.

A *gazal*, by Mauláná RIYAÇÍ.

(P. 28*b*.) One *gazal* and part of a second, by MÍR HASAN, of Dehlí.

Some pages missing.

(Pp. 29*a*. to 44*b*.) Extracts from the *Díwán* of Háfiz, beginning :

بیا که ترک فلک خوان روزه غارت کرد
هلال عید بدور قدح اشارت کرد

Ends :

ای قصه بهشت زکویت حکایتی
شرح جمال حور زرویت روایتی

II. (Pp. 1*a*. to 3*a*.) From the *Sáqí-náma* of HÁFIZ.

Beginning :

بده ساقی آن کیمیای فتوح * که با گنج قارون دهد عمر نوح

This is the fifth couplet of the *matnawí*.

Commencing :

بیا ساقی آن آب آتش خلاص * بمن ده که تا یابم از غم خلاص

(P. 3*b*.) A Prayer for the Dead in Arabic.

(P. 4*a*.) A Prayer for Success in Arabic.

(P. 4*b*.) صورت نامه نوایی The *Ćurat náma* of NAWÁ'ÍY, an account of Mauláná BAĆÍRÍ, in Turkish, with a Persian chronogram, giving the date 892 A.H. = 1487 A.D.

(P. 5*a*.) Scraps of Turkish Poetry, by NAJÁTÍ.

(P. 5*b*.) Scraps from the Satire of FIRDAUSÍ (the author of the *Šáh-náma*) upon Sultán Mahmúd Ġaznawí.

(P. 6*a*.) Recipe for a معجون or Electuary, in Turkish.

(P. 6*b*.) Verses by TÚSÍ, ASJADÍ, and ANÇARÍ, the poets at the court of Mahmúd, of Ghazna, and a couplet from ASÍRÍ.

(P. 7*a*.) Persian couplets and a *Rubáí*, with instructions for reading the latter to a sick man to procure his recovery; a riddle by NAWÁ'Í, referring to Mauláná BAĆÍRÍ; a *hadít*, verse by Najátí, and a sentence in Persian, of which the following is a translation: "They asked Bandár ibn al Husain, 'What is Sufism?' And he replied, 'Keeping one's promise.'"

(P. 7*b*.) Verse from JÁMÍ, Arabic *Rubáí*, a *hadít*, and a prayer on seeing the new moon, by TALHA.

(P. 8*a*.) Two Prayers to be used at a Funeral.

Moral Sayings of HÁRÍŧ BIN AL ASAD. (*Arabic.*)

(Pp. 8*b*. to 10*b*.) رسالة في رجال الغيب *Risálah fi rijál-al ġaib*,
A treatise in Turkish on the *Rijál-alġaib* (see R. 13. 32, p. 75),
by Šaiḥ Muhammad AL ʿIzzí.

Begins :

الحمد لله رب العالمين و الصلوة علي محمد و آله اجمعين بلکم
اسعدک الله في الدارين که شيخ المحققين وقطب العارفين شيخ
محمد العزي قدس الله سره العزيز رجال الغيب ارواح مقدسک
..... الخ *

(P. 11*a*.) A Prayer in Arabic to the *Rijál alġaib*.

(P. 11*b*.) Other addresses to the *Rijál alġaib* (*Diwání* character).

Two couplets from HÁFIZ' Sáqí-náma.

(P. 12*a*.) Four verses from some book of Moral Precepts, in
Persian.

(P. 13*b*.) A Medical Prescription in Turkish.

III. (Pp. 1*b*. to 12*a*.) A Panegyric on Sultán Sulaimán, in Turkish
prose and verse, on the occasion of one of his victories, pro-
bably the taking of Belgrade in 1520.

Begins :

الحمد لله الذي نصر اولياءه بعساكر تاييده وقهر اعداءه بزواجر تهديده *

Ends :

عليهم سلام الله ما دام عالم * وما قام في دار الخلافة آدم
برتبته ركن السيادة محكم * بعزمهم بيت السعادة يحكم

(Pp. 12*b*. to 18*b*.) A qaṣídaḥ by Faríd-aldín Aṭṭár, of which
the *maṭlá* is :

چرخ مردم خوار اگر روز دوم دم پرور است
نیست از شفقت مگر پرواری او لافراست

(Pp. 20*b*. to 24*a*.) A treatise in Turkish on omens to be deduced from watching the positions assumed by a dog.

R. 13. 48.

ARABIC.

8vo., 344 leaves; bad Arabic handwriting, on paper much discoloured. Apparently of the 14th century.

الايضاح في الفروع

Alīḥ fi-lfurūʿ,

The Exposition of Special Laws, by Abu 'Alī Hasan bin alqásim al Ṭabarī alŠáfīʿ and Abu-lqásim 'Abd-alwáhid bin Husain al Saimarī alŠáfīʿ. A work on Jurisprudence, like the Ḥahīh of BUHÁRÍ.

The beginning is wanting, but the second book commences as follows :

(P. 56*a*.)

كتاب النكاح النكاح في اللغة عن الضم تقول العرب انكحنا الفري
فسنري و منه قول القايل القبور تنكح اي تضم و تجمع و في عرف
اللسان الشريعة تطلق و يراد له العقد قال الله تعالى فانكحوهن باذن
اهلهن والمراد له الخ *

Ends :

وكذلك لو حلف لا ياكل من هذه الشاة فاكل من لبنها او من سمها
لم يجتث الشاة لو اكل فتناولت الثمن عنها لا مانتة الآمنها والله
الموقف والكافي وهو حسبنا ونعم الوكيل *

The following is a list of the contents of the book :

البيع	Trade	Pp. 1 to 56a.
النكاح	Marriage	56a.
الطلاق	Divorce	93b.
الرضاع	Giving suck, etc.	172b.
النفقة	Expenditure	179a.
العدة	Times and seasons (for women, etc.)	191a.
العتاق	Emancipation of slaves	204a.
الايمان	Oaths	326a.

The beginning of the book having been lost, there was no internal evidence which could lead to its identification. By arranging the edges, however, I discovered that some words had been written at the bottom and nearly obliterated. On the application of a tincture of galls, these proved to be الطرق العالية للايضاح, and subsequent investigation showed so close a correspondence between the present volume and the notices I was able to procure on the *Iṣāḥ* of Al Tabarí and Al Saimarí, that I have had no hesitation in prefixing that title to my description.

CARSHUNIC.

Small quarto, 129 leaves; thick paper, much worn and discoloured by age. Pp. 1*a*. to 13*a*. a bold Syriac hand; at the end is a colophon in Syriac characters:

[illegible]

(Pray for the sinner Yâqúb, who wrote for the sake of God,
by order of the Holy Father Sergius of Al Yamúna.)

Pp. 14*a*. to 29*b*. a somewhat smaller hand than the last; at the end is a similar colophon in Arabic characters:

كملت بعون الله سبحانه علي ايادي الخاطي يعقوب ابن دريع و
هي برسم الاب القس سرقيس الله يرحمنا في بركة جلالته المقدسة
آمين آمين رب العالمين *

Where the writer calls himself Yâqûb ibn Darî'. Pp. 30*a*. to 129*b*. seemed to have formed part of a separate volume, although the handwriting is very similar. Pp. 122*b*. to 129 are in a smaller character.

1. (Pp. 1*a*. to 13*b*.)

The Story of St. Archelides (perhaps Heracleitus) in Arabic, written in the Syriac character. The first leaf is wanting.

Begins:

... هالاه نصص دانه دانه دانه دانه
هنا خلا الكس لك دس مع الكيات هص لا صم
دكر هص لفر هص الكيات

Ends, followed by the usual formula:

سند ذبه دات الكيات دس لك الكيه هلك امس صم
دانه هيا ذ ص دكر نه الكيه د لبطا الكيه
اذكبه هه امس طاكه هه الكيات الكيه هه د

The Story of Archelidús (called Archelides by Assemani, vol. iii. p. 286, and identified by him with Johannes Romanus) is here given briefly, as follows: Saldúliqah هله هله, his mother, overhears two

2. (Pp. 14*a*. to 29*b*.)

Beginns :

... אינא איז מ'קען נישט אלס חב' אנטלא מ'זאל וואס

אבנא דכחא דמלכא דמלכא דמלכא דמלכא
 מלכא דמלכא דמלכא דמלכא דמלכא

Ends :

אבנא דכחא דמלכא דמלכא דמלכא דמלכא
 מלכא דמלכא דמלכא דמלכא דמלכא
 מלכא דמלכא דמלכא דמלכא דמלכא
 מלכא דמלכא דמלכא דמלכא דמלכא
 מלכא דמלכא דמלכא דמלכא דמלכא
 מלכא דמלכא דמלכא דמלכא דמלכא
 מלכא דמלכא דמלכא דמלכא דמלכא

The Apocalypse of St. Paul has been edited in Greek by Constantine Tischendorf (Lipsiæ, MDCCCLXVI.), together with the *Transitus Mariæ* and the Apocalypse of St. John, both of which are also found in the present volume, Nos. 3 and 6. The commencement of this MS. corresponds with the following passage of the Greek, ed. Tischendorf, p. 37 : πολλάκις δὲ καὶ ἡ σελήνη καὶ τὰ ἄστροα προσῆλθον τῷ κυρίῳ λέγοντες· κύριε ὁ θεὸς ὁ παντοκράτωρ ἡμῖν δέδωκας τὴν ἐξουσίαν τῆς νυκτός καὶ οὐκέτι στέγομεν τὰς κλοπὰς καὶ μοιχείας καὶ αἱματουσίας τῶν ἀνθρώπων. κ.τ.λ. Tischendorf's edition breaks off rather abruptly, but the copy before us shows that but little of the matter has been omitted. An abbreviated Latin version, entitled *Visio Beati Pauli de Pœnis infernis* is extant in two Latin MSS. in the Library of this College, O. 2. 21, p. 117b. and O. 8. 26. (Gale MSS.).

One leaf has been lost between 21 and 22.

3. (Pp. 30a. to 42a.)

The Early History of the Virgin.

Beginning with the Annunciation. The first leaf is wanting.

Begins :

ܡܠܚܡܐ ܕܠܝܒܐ ܐܠܝܝܝܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

4. (Pp. 42b. to 73b.)

ܡܠܚܡܐ ܕܠܝܒܐ ܐܠܝܝܝܬܐ ܕܡܪܝܡ

Qiṣṣaḥ Niyāh al saiyidaḥ Mārati Miryam,

“The Story of the Falling Asleep of Our Lady Mary;” the Death and Assumption of the Virgin Mary, generally attributed to St. John the Apostle.

Begins, after the usual precatory formulæ—

ܡܠܚܡܐ ܕܠܝܒܐ ܐܠܝܝܝܬܐ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ
ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ ܕܡܪܝܡ

One leaf missing between 55 and 56, and between 64 and 65.

The *Transitus Mariæ*, by which name this book is more generally known, has been edited in Syriac (from MSS. in the British Museum) by Dr. W. Wright, and published, together with a translation, in “The Journal of Sacred Literature and Biblical Record” for January and April, 1865; and in Arabic and Latin, by Max. Enger (Elberfeld, MDCCCLIV.). The version before us differs slightly from Enger’s Arabic text, but only in the occasional amplification of sentences, their order and arrangement exactly corresponding throughout.

R. 13. 50.

ARABIC.

8vo., 73 leaves; beautifully executed Turkish *Nashî*; the Turkish interlinear explanations are in red.

الصحاح العجمية

AlṢihāh al 'Ajamīaḥ,

“Pure Persian Diction,” a Persian Grammar and Vocabulary for the use of Arabs; Turkish explanations of the Persian words have also been inserted. The author was Mauláná Muhammad IBN PÍR 'ALÍ, commonly called BIRGILÍ, who died A.H. 1573.

Begins :

الحمد لله الذي الهما اللغات و العبارات و يسر جريانها علي اللسنة
و ساير الآلات *

Ends :

واما في اسماء الساكنة الاواخر فزيادة الكاف فقط نحو پرك و دخترك
و غيرهما و قد مر سبب الاختصار و التصغير مراراً *

The Vocabulary is chiefly intended to fix the accurate orthography and pronunciation of Persian words. The book is divided into two parts : (1) Vocabulary ; (2) Introduction to Persian Accidence.

On the fly-leaf and last page are some scraps of Persian and Turkish Poetry; on p. 2a. a complete qaṣídaḥ, by Ĥwājaḥ (Cogia) Čalabí Effendí, beginning :

دنیا متا عنه پانجه حرص شفق قلم

یوق یرلر بو عمر غیر نیز تلف قلم

And on p. 2b. is an address or form of dedication to the reigning Sultan.

R. 13. 52.

ARABIC.

Small 8vo., 38 leaves; Arabic *Tāliq* hand, the diagrams in red.

اكر ثاودوسيوس

Ukurr Tāūdūsiyūs,

The Spherics of Theodosius, translated from the Greek by QUSTA IBN LÚQÁ, of Bálbak, by order of the Ḥalífaḥ Abu Abbas ibn Mutaḥim billah.

Begins :

المقالة الاولى اثنان و عشرون شكلاً الحد الكرة شكل يحيط به سطح واحد في داخله نقطة كل الخطوط المستقيمة الخارجة منها الى السطح متساوية *

Ends :

فان كل واحدة من دائرتين ا ب ح ي ره ي عظيم و ذالك ما اردنا و تمت *

The work was only written by Qusta Ibn Lúqá as far as the 15th Figure of the Third Book, when the completion of the work was entrusted to some one whose name does not transpire. The first and last leaves had been cut out; these I have restored from the MS. in the Pote Collection at King's College, Cambridge, No. 13.

This volume, which was bought at a sale of Mr. J. O. Halliwell's books under the title of *Menelai Spherica*, has been put in the place of another which was missing from the Library in 1838, and was described in Sir Wm. Jones' Catalogue, as "The Sphericks of Theodosius in Arabick, by Nasîr eddín Tûsi."

R. 13. 53.

ARABIC.

12mo., 84 leaves; bad European writing.

Chapters from the Qurʾān, etc.

Containing :

Pp. 1*a*. to 2*b*. The words "Trial of the pen upon the paper"
several times repeated.

3*a*. to 9*b*. Blank.

10*a*. The سورة الفاتحة Qurʾān, cap. i.

11*a*. to 13*b*. Part of سورة الانعام Qurʾān, cap. vi. vv. 102 to end.

14*a*. to 22*b*. سورة مريم Qurʾān, cap. xix.

23*b*. to 30. باب في معرفة الاسلام A chapter on the traditionary
sayings of Mohammed.

Begins :

الحمد لله رب العالمين والصلوة والسلام علي سيدنا محمد وآله اجمعين *

Ends :

ومن يشك بشي من هذه الاشياء فقد كفر والله اعلم بالصواب والله
المرجع والمآب *

Pp. 30*b*. to 41*a*. Blank.

41*b*. to 71*a*. Prayers and *durūd* upon Mohammed and his family.

71*a*. to 76*b*. Two Arabic qaṣīdahs, of which the following are
maṭlās :

- (1) سل البرق عن نجدٍ و عن عرفاتٍ
وعن ليلةٍ بتنا بمزدلفاتٍ
- (2) الا ايها النوا ام قوموا واسرعوا
الي نعمةٍ فيها الغنايم تجمع

Pp. 76*b*. to 82*a*. Two short prayers.

83*b*. to 84. A page and a half in the Burmese character.

R. 13. 54.

ARABIC.

Small quarto, 44 pages. PART I. Arabic *Nashī* handwriting, on thick glazed paper, discoloured by age. PART II. is on different paper, and is dated 1397.

1. (Pp. 1b. to 28b.)

رسالة شمسية

Risālah Šamsiyaḥ,

The treatise entitled *Šamsiyaḥ*, on Logic, by Mauláná Najm-aldín KÁTIBÍ QAZWÍNÍ, dedicated to Šams-aldín Muhammad, son of Wazír Bahá'-aldín Muhammad, after whom the work was named.

Begins :

الحمد لله الذي ابدع نظام الوجود و اخترع ماهيات الاشياء
بمقتضي الجود و انشاء بقدرته انوار الجواهر العقلية و افاض برحمته
محركات الاجرام الفلكية *

Ends :

ولكن هذا آخر الكلام في هذه الرسالة و الحمد لواهب العقل و الهداية
و الصلوة علي محمد و آله منجبي الخلائق من الغواية و اصحابه الذي
هم اهل الدراية و الحمد لله اولاً و آخراً *

This book consists of an Introduction, Three Books, and a Conclusion, containing :

INTRODUCTION.

1st Inquiry.—On the Nature and Utility of Logic.

2nd „ On the Subject of Logic.

BOOK I.

Section i.—On Words.

ii.—On Predicables.

iii.—Five Enquiries on Universals and Particulars.

BOOK II.

Introduction.—Definition of the Proposition and its Primary Division.

Section i.—On the Categorical Proposition.

1st Inquiry. Its parts and kinds.

2nd „ On the Four Fenced Propositions.

3rd „ On Privatives and Attributes.

4th „ Inquiry on Model Propositions.

Section ii.—On the different kinds of Hypothetical Propositions.

Section iii.—Rules concerning Propositions.

1st Inquiry. On Contradiction.

2nd „ On Even Conversion.

3rd „ On Conversion by Contraction.

4th „ On the Cohesion of Hypotheticals.

BOOK III.

Chapter 1.—Definition and Division of Syllogisms.

Section i. and ii. Pure Syllogisms.

„ iii. and iv. Hypothetical Syllogisms.

„ v. Pendants of the Syllogisms.

CONCLUSION.

1st Inquiry. On the Matter of Syllogisms including Fallacies.

2nd „ On the Application of Logic to Sciences.

The *Risālah Šamsīyah* is the most esteemed of all Mohammedan treatises on Logic. A very good edition, with an English paraphrase, has been published in the *Bibliotheca Indica*, by Dr. A.

Sprenger (Calcutta, 1854), as an appendix to his "Dictionary of the Technical Terms used in the Sciences of the Mussalmans."

Mauláná Kátibí, the author, died in A.D. 1272; he wrote several other learned scientific work, amongst them a comment on the *Hikmah al Ain*.

This copy is said to be an autograph, the following words being written on the first leaf:—*هذه الرسالة الشمسية بخط مصنفها*— (This is the *Risálaḥ Šamsíyaḥ*, in the handwriting of its author, the late Mauláná Kátibí); and the appearance of the paper and writing would confirm the statement. An additional proof of its authenticity is that the readings are more correct and intelligible than those of any other MS. that I have seen, or those from which the text of Dr. Sprenger and his colleagues was formed; for instance, the printed edition has at the commencement of the book :

الحمد لله الذي ابدع الوجود، واخترع ماهيات الاشياء بمقتضي الوجود،

The repetition of the word *الوجود* is contrary to the usage of elegant Arabic compositions, and does not give so good a sense as the reading *الجود* which is found in the present copy.

A great many marginal notes have been made, in the same handwriting as the following MS.

2. (Pp. 29b. to 43b.)

شرح اللمعة الرابعة

Šarḥ allamāḥ alrābiāḥ,

Commentary on the *Lamāḥ alrābiāḥ*, from the book entitled *Sirr Anwār*, a treatise on the Art of Disputation.

Begins :

الحمد لله رب العالمين و السلام علي سيد المرسلين و علي آله و

اصحابه الطاهرين اجمعين و بعد فهذا شرح اللمعة الرابعة في قواعد
البحث من كتاب سر انوار *

Ends :

. . . . يحاز ان يستلزم المحال ان المحال جاز ان تلزم المحال
ولله الحمد *

R. 13. 55.

ARABIC.

Small 8vo. 65 leaves; Arabic hand; the paper much dis-
coloured, and the margin cut off. Date, A.D. 1324.

سلوان المطاع في عدوان الطباع

Salwán al mutá' fi 'udwán alṭabá',

A Charm for the Righteous against Evil Passions. Five
essays in prose and verse, by Hujjaḥ aldín Abu Abdallah
Muhammad bin Abi-lqásim bin 'Alí al Quraiší al Makkawí,
commonly called IBN ṬÁFIR the Grammarian, who died
A.D. 1172.

Begins (the first leaf missing) :

. . . وهو خمس سلوانات السلوانة الاولى الخ *

Ends :

وانا اعوذ بالله من عذاب الاعذاب كما اعوذ به من الاعجاب
و استكفيه عقل السؤال كما استعفيه من عول الجواب و استدفع به
فساد الحظاء كما استدفع به كساد الصواب و اتوب اليه فهو الرحيم
التواب *

The book is written in a high-flown Qur'anic style, and contains five essays, viz. :

السلوانة الاولى في التفويض و نتايجه

السلوانة الثانية في التآسي

السلوانة الثالثة في الصبر

السلوانة الرابعة في الرضا

السلوانة الخامسة في الزهد

1. On Resignation and its advantages.
2. On Consolation.
3. On Patience.
4. On Submission to the Divine Will.
5. On Abstinence.

Ibn Tāfir was a native of Sicily, and dedicated the second edition of his celebrated work, the Sulwan, to Abu-l Qásim, the governor of that province, about the year 1168 of our era. An admirable translation of this work has been published in Florence (1851), by Signor Michele Amari, with the title “Solwan et Mota ossiano Conforti Politici di Ibn Zafer, Arabo Siciliano del xii. secolo.” I cannot do better than quote the analysis of the book in Signor Amari's own words :—“Sotto specie di apprestare rimedii, filtri, consolazioni, ibn Zafer vuol additare ai principi la condotta da tenere nelle contrarietà che loro accadessero nel governo. I partiti ch' e' possano prendere, l'autore li distingue non senza penetrazione filosofica in cinque classi: 1° Abbandonarsi in Dio che è a dire tirar dritto allo scopo quando la causa sia giusta, e rinunziarvi se ingiusta; 2° Confortarsi camminando in quella via mentre duri la burrasca; 3° Perseverare costantemente; 4° Rimettersi alla volontà di Dio se l'esito non fosse felice; e 5° Considerar la vanità del poter mondano,

e sgravarsene le spalle quando e' pesi troppo. . . . Passando al modo di trattare il soggetto, basta aprire il libro per accorgersi che Ibn Zafer abbia seguito un doppio metodo : sintetico e analitico. Da un lato ei pone i precetti del Corano, le sentenze del profeta, di parecchi Musulmani famosi per dottrina o pietà, di filosofi per lo piu innominati ma probabilmente Persiani, di poeti Arabi avanti e dopo Maometto, e ve n' ha alcuna del fondator della monarchia Sassanida, e una data a nome di San Luca evangelista, Padre Luca come lo chiama l'autore (cap. ii. § 6). Poi si scende all' applicazione dei precetti a fatti veri o supposti, e spesso a quel miscuglio di storia e favola che trionfa oggidì su tutti gli altri generi di letteratura, il romanzo storico. L' analisi è in vero la parte principale dell' opera, come l' annunzia Ibn Zafer nella prefazione, dicendo non volere far altro che riprodurre alcuni racconti relativi alla politica, e promettendo di aggiunger molti fiori letterari; ed ei quasi non s' accorse della luce che veniva a spargere sul subietto suo con la sintesi religiosa e philosophica che premetteva ad ogni serie di fatti."

R. 13. 57.**ARABIC.**

Small square 8vo., 226 leaves; *Nashî* handwriting, the headings in red; on coarse unglazed paper. Folios 94-95, 111-113, and 199, restored.

كتاب المزامير

Kitáb al Mazámir,

The Psalter in Arabic, to which are prefixed the *Versus Parænetici* of Gregorius Nazianzenus the Theologian.

These Psalms are also divided into portions for weekly reading,

according to the usage of the Eastern Churches. On the last page are the following words :

وكان الفراغ من نساخة هذه المزامير المباركة نهار الخميس المبارك
خامس عشر من شهر كانون الآخر سنة سبع الاف و تسعين لابينا
آدم وذلك بيد العبد الخطي المسكين الكثير السيئات الغارق في بحر
المآثم و الخطايا بانم شماس حبيب نجل المرحوم الخوري الخ *

"The transcription of these blessed Psalms was completed in the year 7090 of our father Adam, by Bánum the Deacon—" The remainder is illegible.

R. 13. 58.

CARSHUNIC.

Small 8vo., 116 leaves ; Syriac characters, on thick unglazed paper ; the headings in red.

ܬܦܫܪ ܐܒܘܓܠܡܝܫܬܐ

Tafsîr al Abugálmisîs (Apocalypsis),

The Interpretation of the Apocalypse of St. John, from the commentaries of Eucletus and Severus. In Arabic, written in Syriac characters for the use of Eastern Christians.

Begins :

ܐܢܝ ܐܬܝܬܝ ܠܥܠܡ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ
ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ
ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ
ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ ܕܡܪܬܐ

[illegible]

ARABIC & TURKISH.

وصیۃ پیر علی

PÍR 'ALÍ'S Testamentary Advice ; a short course of instruction in Turkish on the principles of Mohammedan Law, etc.

الحمد لله الذي هدانا للإسلام وجعلنا من أمة محمد عليه الصلوة
والسلام *

و من اراد ان يهلك عدوه فليقرأ سورة تبت الف مرة ومن اراد ان ينجي المحبوس فليقرأ سورة الاخلاص الف مرة *

P. 1*a*. An Arabic Prayer.

The name of the former owner, Muhammad ibn Bálí,
of Tunis, A.H. 1026.

2a. to 3b. Chapter on the *Asmá i 'Azam* (Mighty Names), in Turkish.

Pp. 4a. to 4b. On Genuflexions, in Turkish.

5a. Three Forms of Prayer or Invocation, in Arabic.

103b. to 104b. An Arabic Prayer.

And on the last leaf—

A qaṣídaḥ, in Arabic, in praise of Mohammed, beginning :

اشرق البدر علينا * واختفت منه البدور

Followed by a note in Turkish, on the proper devotional formula to be used on first opening one's eyes in the morning.

R. 13. 60.

ARABIC.

8vo., 39 leaves ; clear Arabic hand. Dated A.D. 1549.

حلية الابصار في فضائل الانصار

Ḥalīyaḥ al abṣār fī faṣā'il al Anṣār,

“Brightening the Eyesight ;” a treatise on the Virtues of the Assistants. A work on the Ansárs, or Companions of Mohammed, by Abu ‘Abd-allāḥ bin Muhammad AL ANṢARÍ al Hanefí. Date, A.D. 1545.

Begins :

الحمد لله الذي اعز الانصار في ساير الاعصار و الامصار و جعلهم اعلاماً
اهتدت بهم كبرآء الجاهلية والفجار واقتدت بهم الأئمة اجمعها الصغار
والكبار *

Ends with a dedication to Sultán Sulaimán Hân ibn Sultán Salím ibn Bayazíd Hân.

On the title page is the motto كبريات الاءاء سند الاءناء “The noble qualities of the sires are the testimonials of the sons.”

R. 13. 61.

TURKISH.

Small 8vo., 24 leaves; bad Turkish hand.

Arabic Devotional Formulæ, explained and analyzed in Turkish, with the interpretation of the mystical letters used in the Qurʾān.

R. 13. 62.

ARABIC & PERSIAN.

Small 8vo., 63 leaves; neat Persian writing, *Nashī* and *Tālīq*.

التحفة في الادب

Altuhfaḥ fi-l adab,

An Arabic and Persian Vocabulary of Synonyms, etc., intended as a guide to the study of the Qurʾān. The Persian explanation is interlinear.

Begins (in the middle of the preface, the first leaf missing):

يَهْوَنُ وَ لَا يَوْهَنُ اَنْ الشَّرْحَ وَ الْمَشْرَحَ فِي الْخَفَاءِ
 كه آسان گردد و سستی نیفگند زیراكه بیان و بیان کرده در پوشیدگی
 علي المبتدئي سِيَّان و مونتة عند الشرح مونتان
 بر آغازکننده هر دو برابر است و رنج او پیش بیان کرده دورنج است
 فمن تأمله علم ان من حصّله يقف
 پس هر كه نيكت بيند اورا بداند كه هر كه ياد كرد اورا واقف گردد
 علي معاني القرآن في قدر يسير من الزمان و الله
 بر معنيهاي قران در مدت اندك از زمان و خدای
 المستعان *

ياري خواسته شده است

The work is divided into five parts, viz. :—1. Nouns ; 2. Verbs ; 3. Particles ; 4. Inflection of Nouns ; 5. Conjugation of Verbs.

At the end, in a beautifully written Persian *Nashî*, are some explanations of additional words, extracts from the *Tafsîr* Abi Lait, and from the works of Abu Tammám, Abu-lṬaiyib, Buḥtání, Abu Zaiyád al 'Arabí, and Ašjâ al Sulamíy.

R. 13. 63.**TURKISH & ARABIC.**

12mo., 170 leaves ; badly written, apparently by a Greek.

A few chapters from the Qur'án, Prayers, etc.

Containing :

Pp. 7*b*. to 21*a*. (16 to 18 reversed) Omens in Turkish.

22*b*. to 26*a*. سورة الملك Qur. lxvii.

26*b*. to 28*a*. سورة النبأ Qur. lxxviii.

28*a*. سورة الاخلاص Qur. cxii.

29*a*. سورة الفلق Qur. cxiii.

29*a*. سورة الناس Qur. cxiv.

29*b*. سورة الفاتحة Qur. i.

30*a*. to 51*b*. Turkish explanation of the foregoing.

51*a*. to 97*a*. Arabic Devotional Formulæ and Invocations.

97*a*. to 101*b*. Prayers and Invocations by the Names of God.

101*b*. to 106*b*. Prayers containing extracts from the Qur'án.

107*a*. to 164*b*. Special Prayers for various occasions.

R. 13. 64.**ARABIC.**

8vo., 17 pages ; Turkish hand.

كتاب التهجي

Kitáb ul tahajjî,

An Arabic Spelling Book.

The first page is ornamented with cut paper and tinsel.

R. 13. 65.

ARABIC & TURKISH.

8vo., 40 pages; beautiful Persian *Nashí*; thick glazed paper, with red border.

رساله نظم لغات

Risálah i naẓm i luġát,

A Vocabulary of the Arabic words found in the Qurʾán, explained in Turkish verses, so as to form a *memoria technica*. The book is a translation from the Persian.

Begins :

حمد ثابت در اول الهكه عالمي علمايه بزتدي عنايت نظر ايله
كو كللرين كوزتدي فهم دمور جقلىر چچكلرن بلورتدي علوم بڭار
لرندن ارمقلىر اقتدي الخ *

R. 13. 66.

ARABIC.

8vo., 202 leaves; thick glazed paper; written in an Arabic current hand. Date, A.D. 1299.

مختار ذيل بغداد للسمعاني

Muhtár ʿdail Buġdád li-l Simānī,

Selections by Jamál-aldín ʿAbd-allah Muhammad IBN MUKARRAM (died A.D. 1311), from the ذيل تاريخ بغداد *ʿDail táriḥ Buġdád*, of SIMĀNÍ; an Arabic Biographical Dictionary, Vol. II.

Begins :

محمد بن ابي بكر عثمان بن محمد احمد السبخي الرودي الصابوني
ابو عبد الله اخو عمر من اهل بخارا الخ *

Ends :

صنع مليلنا حسن جميل و ما ارزاقه مما يفتوت
فنا هذا مترحل عن قريب الي قوم كل يفهم السكوت
لعلي ابو علي بن ابي سعد سنه ثلثه و ثلثين و خمس مائه با صفهان *

The book begins with those of the name of Muhammad ; then follow the Ahmeds, and after them other names in alphabetical order up to the Husains.

Pp. 11, 14, 15, 22, 26, 28, 174, 177, 178 are not consecutive, leaves having been lost between them.

R. 13. 67.

PERSIAN.

Small 8vo., 180 leaves ; good *Sikasta amiz* hand, on glazed Indian paper. No date.

تاریخ جهانگیر نامه سلیمي

Tārīkh i Jahāngīr nāma Salīmī,

The Autobiographical Memoirs of the Emperor Jehāngīr.

Begins :

شایسته سریر سلطنت و فرمان روای و زیبنده افسر خلافت و کشور
کشای بلند اقبالی تواند بود که نهال مرادش از جوئیبار رحمت
ایزدی سرسبز و شاداب باشد الخ *

Ends :

..... خرمن زرمسکوٹ برهمین دیار نثار ریخته دامن اهل حاجت را
مال مراد ساختند و از مردم شهر دویه که بهوای نظاره آمده بودند از
زمین کوچه تاپشت بام خانهای دو آشیانه سه آشیانه خلق تابیرون
شمار و حساب تماشهای بودند *

The work begins very abruptly with Jehángír's accession to the throne in the year A.D. 1619, and concludes as suddenly with an account of the beginning of the nineteenth year of his reign. The book is sometimes called *توزك جهانگیری* *Tozak i Jahángírí*; it is written in a simple and elegant style, the author descanting on his own follies and weaknesses with a most laudable candour. The various copies existing of this work present certain discrepancies which point to two separate archetypes for the text, a circumstance which has led several distinguished Orientalists to conclude that the Emperor did not write in Persian, and that the memoirs, as we have them, are more or less imperfect translations. Mr. Morley, in his Catalogue of the Royal Asiatic Society's MSS., inclines to the belief that, like Taimúr, Jehángír wrote in the Chaghtái Turkish dialect, whilst M. Garcin de Tassy suggests that he may have made use of the Hindustani language.

R. 13. 68.**PERSIAN.**

8vo., 94 leaves; beautifully written in *Tálíq* on thick glazed paper, sprinkled with silver; native binding.

دستور نامه كسري

Dastúr-náma e Kusrá,

Cyrus' Book of Instructions. A work on the Religion of the Fire-worshippers, translated from the Arabic by MUHAMMAD Jalál aldín ṬABTABÁ'Í Zawárí.

Begins :

الحمد لله الذي ربط سلسله نظام العالم بسياسة رياسة الانسان و
 ناط قوي رباطه بوثاقه عروة العدل و الاحسان فمتي قامتا قاتا مت بهما
 السموات و الارض الخ *

Ends :

رباعي

چون پريست کافري نهان نتوان کرد
 چون پير شدي کار جوان نتوان کرد
 در ظلمت شب هراچه کردي کردي
 در روشني روز همان نتوان کرد

The Arabic original is entitled *Tauqi'at Kusrawiyyah*; the Persian title given to the translation *دستور نامه کسري* is a chronogram, the numerical value of the letters amounting to 1056 A.H. = 1647 A.D. The book is in the form of question and answer, and treats of Cosmogony, Philosophy, etc., according to the doctrines of the Mobeds or Magian Priests. The present copy was written for a Mr. Andrew Sterling, in the year of the Hijrah 1239 = A.D. 1823.

R. 13. 69.

PERSIAN.

4to., 16 leaves; well-written *Tâliq* hand.

رساله والديه

Risâlah Wâlidhiyah,

“The Paternal Treatise.” Discourses in Persian upon the sayings of eminent and holy men, written by *Hwâja Ahrâr* at the request of his father, whence the title.

The *tamhîd* is in Arabic, and commences:

الحمد لله رب العالمين الاحد بذاته وكبريائه الواحد بصفاته واسمايه
 والصلوة علي من تجلي له بذاته مع جميع صفاته الخ*

At p. 9b. this breaks off abruptly, and is followed by a fragment in the same hand, containing

An account of the Persian poets RAUDAKÍ and ANÇARÍ, apparently forming part of some *Tadkiraḥ ul Šu'arâ*, or Memoirs of the

Poets. It was written by Taqí aldín HUSAINÍ, as we learn from the following passage on p. 15a., where he is discussing the authorship of the poem entitled *Wámiq u 'Udra* :

و مسوده (؟ مسود) این اوراق اعني تقی الدین محمد الحسینی بعد
از تفحص بسیار دیوانی ازو دید و قریب پنجهزار بیت و اکثر
قصایدش مطول است الخ *

The fragment commences thus:—"Raudakí, who was a contemporary of the Samánian kings, had two hundred fully equipped slaves and four hundred camels of burden, and Ançarí twice that number. It is to this munificent patronage that Jámí alludes in one of his *matnawís*, when he says :

رودكي آنكه در همي سُفتي مدح سامانیان گُفتي
چون بآن قوم همسفر مي رفت نه باین مختصر مي رفت
صله نظمها همچو درش بود پُربار چهار صد شترش

“Raudakí pierced the pearls of poetry
When he praised the Samanian monarchs.
When he accompanied them upon a journey
He went not thus scantily equipped;
But as the reward of his gems of poesy
He had four hundred fully laden camels.”

R. 13. 94.

PERSIAN.

4to., 21 leaves ; glazed paper, with coloured border.

تقویم

Taqwím,

A Persian Almanack for the year of the Hījah 1231 ; presented to the Library by Mirza Ibraheem, Professor of Persian at Haileybury College, in March 22, 1835.

R. 13. 97.

PERSIAN.

8vo., 18 leaves; in a good *Tālīq* hand. Date, A.D. 1825.

A Treatise on the Jewish Origin of the Afgán or Putthán tribes, by Saʿadat Yár Khán, grandson of Hafiz Rehmút Khan, the celebrated chief of Rohilcund.

Begins:

حمد بیکد خالقی را که خلعت خلافت روی زمین را بر قامت
با کرامت آدم و بنی آدم کما قال انی جاعل فی الارض خلیفه قطع
فرموده الخ *

Ends:

امید از مکارم اخلاق ناظرین این اوراق آنکه آنچه ازین بی بضاعت
قلیل الاستطاعت سهوی یا خطائی رفته باشد آنها صلاح فرمایند و از
اعتراض درگذرند مصرع که انسان مرکب ز سهو و خطاست *

This tract was presented to the Library by A. D. Gordon, who had it from R. C. Glynn, to whom it was given by the author. It contains a clear and concise sketch of the history of the Rohilla tribes from the earliest times of their settlement in Afgánistán, to the death of their celebrated chieftain, Hafiz Rehmút Khan, grandfather of the author. Strong arguments are adduced in proof of the Jewish origin of these tribes, which the curious may compare with those used by Forster in support of the same theory. See Forster's "One Primeval Language," vol. iii. p. 237; "The Lost Ten Tribes."

R. 13. 101.

PERSIAN.

8vo., 381 leaves ; small and elegant *Tāliq* writing, with gold and green borders, and illuminated *ánwáns* ; illustrated with three coloured drawings.

کلیات شیخ مصلح الدین سعدی

Kulliyát i Šaihi Muṣliḥ-aldín Sâdî,

The Complete Works of Šaihi Muṣliḥ-aldín, commonly called SÂDÍ, compiled by Alí bin Ahmad Abi bakr of BISSITÚN.

Containing :

(P. 5b.) Preface by the compiler, beginning :

شكر و سپاس معبودي را جلت قدرته كه آفريننده مخلوقات
عالمست الخ *

LIST OF CONTENTS.

الرسائل الستة *Al rasáil al Sittah*, The Six Treatises, viz. :

(P. 6b.) رسالة اول در تقرير ديباچه *Risálah i áwwal dar taqrir i dibáča*. I. A short essay on prefaces.

Begins :

سپاس بي غايت و سپاس بي نهايت آفريدگاريرا كه از كمال
موجودات در دريائي وجود شخص انساني سفينه پر دفينه
پرداخت الخ *

Ends :

..... و آتش (آرزوي) اين مقالت بآب تحمل (تامل در ما بقي)
فرو نشانيم *

(P. 9a.) رسالة دويم مجالس پنجگانه *Risálah i duyum Majális i Panjdána*. II. The Five Assemblies, viz.:

المجلس الاول *Almajlis al awwal*, The First Assembly.

Begins :

الحمد لله الذي خلق الوجود من عدم
وبدت علي صفحات الانوار اسرار القدم

Ends :

كسي گوي دولت زدنيا برد * كه با وجود نصيبي بعقبى برد

(P. 11a.) المجلس الثاني *Almajlis al tání*, The Second Assembly.

Begins :

قال الله تعالى يا ايها الذين آمنوا اتقوا الله الخ *

Ends :

..... و اختم لنا ولايت محمد عليه السلام و خاتم النبيين و رسول
رب العالمين *

(P. 13a.) المجلس الثالث *Almajlis al tálit*, The Third Assembly.

Begins :

قال رسول الله صلي الله عليه و آله و سلم من اصبغ و همومه واحد
وكفاء الله تعالى هموم الدنيا والآخرة الخ *

Ends :

يا ايها الذين مستنا و اهلنا الضر و جئنا ببضاعة مزخات و اوف لنا
الكيل و تصدق علينا ان الله تجزي المصدقين *

(P. 14b.) المجلس الرابع *Almajlis al rábí*, The Fourth Assembly.

Begins :

بنام خدايست بخشاينده كه تا او نخو اهد صبا پرده گل نشگافد *

Ends :

قال الله تعالى فكشفنا عنك غطاءك فبصرتك اليوم حديد *

Almajlis al hâmis, The Fifth Assembly. (P. 16b.)

Begins :

ملكا مارا از همه معاصي نگاه دار توفيق طاعت (و عبادت)
ارزاني دار *

Ends :

..... با كس مشورت كنم و آن اراد الله ان تقيم القيامة فا قامها
الله الملهم الرشاد *

Risâlah رساله سيوم در سوال صاحب ديوان (P. 19b. margin.)
i siyum dar sawâl Çâhib i Dîwân. III. The Question of the
Minister of Finance.

Begins :

خواجه صاحب صاحب قران زمان نيكو سيرت و صورت جهان
شمس الدنيا و الدين صاحب ديوان الماضي عليه الرحمة الواسعة
كاغذي بخدمت شيخ عارف سالك ناسك قدوة المحققين مفخر
السالكين مصلح الدين سعدي رحمة الله عليه نبشت *

Ends :

آن زر قبول کرده وجهه رباطي كه در زير قلعه نهند راست بمباركي
صرف كرد *

(P. 20b.) رساله چهارم در عقل و عشق *Risālah i čahārum dar āql u īšq*. IV. An essay on Reason and Love.

Begins :

سالک راه خدا باش ملک سخن

این ز الغاض تو آفاق پر از دریتیم

Ends :

آن رویست که من وصف جمالش گویم

این حدیث از دگری پرس من گویم

(Pp. 22b. to 30a.) رساله پنجم در نصیحت الملوک *Risālah e panjum dar naṣīhat ulmulūk*. V. Advice to Kings.

Begins :

الحمد لله تعالى وهو اولي من حمد و صلوة علي رسوله الخ *

Ends :

و دنیا و آخرت بمراد و الله دوف بالعباد و صلي الله علي خير خلقه

محمد و آله اجمعين و الحمد لله رب العالمين *

رساله ششم الرسایل الثالثة *Risālah i šišum, al rasāil altalitaḥ*. VI.

The Three Treatises, viz. :

(P. 27b.) رساله اول داستان سلطان آباقا *Risālah i awwal Dāstān i Sultān Ābāqā*. Treatise I. The Story of Sultān Ābāqā.

Begins :

شیخ رحمة الله عليه فرمود که که در وقت مراجعت از زیارت

کعبه الخ *

Ends :

لاجرم روزگار بدین نسق است که می بینی *

(P. 28a.) رساله دوم در نصیحت انکیانو *Risálah i duwum, dar Naṣihat i Ankiyánú.* Treatise II. The Counsel of Ankiyánú.

Begins :

معلوم شد که خسرو عادل انکیانو دام دولته قابل تربیت است الخ *

Ends :

زرافشان چو دنیا نخواهی گذاشت

که سعدي در افشاند اگر زر داشت

(P. 29b.) رساله سیوم در ملک شمس الدین تازی گو *Risálah i siyúm dar Malik šams aldín Tázi-gú.* Treatise III. Anecdote of King Šams aldín surnamed Tázigú, or the Arabic Orator.

Begins :

در زمان حکومت ملک عادل مرحوم شمس الدین تازی گو الخ *

Ends :

که ملک عادل شمس الدین تازی گواز بهر خاطر شیخ رحمة الله علیه خرما و بهای خرما که به بقالان داده بودند تمامت بدیشان بخشید و الله اعلم بالصواب والحمد لله الخ *

(Pp. 30a. to 86a.) کتاب گلستان *Kitáb i Gulistán,* The Rose Garden.

Begins :

منت خدای را عز وجل که طاعتش موجب قربتست الخ *

Ends :

گر نیاید بگوش رغبت کس * بر رسولان بلاغ باشد و بس

The Gulistán is the most celebrated of all Sádí's works, and still

enjoys the reputation of being the most elegantly written book in the Persian language. It is, perhaps, better known in Europe than any other Eastern composition. It consists of a preface and eight books, containing moral and entertaining stories in prose and verse :

- I. On the Manners of Kings.
- II. On the Qualities of Dervishes.
- III. On the Excellence of Contentment.
- IV. On the Advantages of Taciturnity.
- V. On Love and Youth.
- VI. On Decrepitude and Old Age.
- VII. On the Influence of Education.
- VIII. On the Duties of Society.

The picture on p. 52 represents the devotee who accepted the king's invitation to come to court, and consequently became a sybarite instead of a saint (Book II., story 23).

(P. 86*b*. to 165.) کتاب بوستان *Kitáb i Bustán*, The Garden.

Begins :

بنام خداوند جان آفرین حکیم سخن در دهان آفرین

Ends :

بضاعت نیاوردم الا امید خدایا ز عفو مکن نا امید

The *Bustán* is a series of moral stories in verse, of the kind called *matnawí*. It consists of a preface and ten chapters :

CAP. I. On Justice and Equity, and the

Duties of Government . 23 discourses and stories.

II. On Benevolence . . . 15 ”

III. On Love . . . 21 ”

IV. On Humility. . . 27 ”

CAP.V. On Submission to the Divine

Will	8 discourses and stories.
VI. On Contentment	5 „
VII. On Education	12 „
VIII. On Gratitude	7 „
IX. On Deliberation	13 „
X. Munáját and Finis.	

The picture on p. 153*b*. represents the Sultan who, in the pleasures of a carousal, forgot his promise to send out a fur cloak to a poor Indian sentinel who was starving outside in the cold.

A magnificent edition of the *Bustán* has been published at Vienna, with a Persian commentary by C. H. Graf (1858).

(Pp. 135*b*. to 173*a*.) قصاید عربي *Qaṣá'id i Arabi*, Arabic *Qaṣídaḥs*.

Begins :

حبست بجفني المدامع لا تجري فلما طغي الماء استطال علي السكري

Ends with a *rubá'i* :

لحي الله بعض الناس ياتي جهالة الي ساق محبوب يُشبه بالبرد

(Pp. 171*a*. to 194*a*.) قصاید فارسي *Qaṣá'id i Fārsi*, Persian *Qaṣídaḥs*.

Beginning :

شكر سباس و منت و عزت خدايرا

پروردگار خلق و خداوند كبريا

Ending with the *qaṣídaḥ* whose *maṭlā* is :

همين سعادت و توفيق بر مزيدت باد

كه حق گذاري و نا حق كسي نيازاري

(P. 194a.) کتاب مرثیہ *Kitáb i Maráti*, The Book of Elegies.

Beginning :

دل شکسته که مرهم نهد دگر بارش
یتیم خسته که از پای یرکند خارش

Ending :

روزگارت با سعادت باد سعدی مدح گوی
رایت منصور و بختت یاور اقبال قرین

(Pp. 198a. to 202b.) کتاب ملمعات *Kitáb Mulammīāt*, Poems composed of alternate verses in Persian and Arabic.

Begins :

تو خون خلق بریزی و روی بر تابي
ندانمت چه مکافات این گنه یابی
تصدعني في الجور و النوي لکن
اليك قلبي يا غاية المني صابی

Ends :

از آن فرزند خویش آید پسندم
که در فرزند کس دل در نهمدم

(Pp. 202b. to 207a.) ترجیعات *Tarji'āt*, Poems called *tarji'ā-band*, with particular burdens throughout.

Begins :

ای زلف تو هر خمی کمندی چشمت بکرشمه چشم بندی

Ends :

بنشینم و صبر پیش گیرم دنباله کار خویش گیرم

(Pp. 207*a.* to 284*a.*) كتاب طيبات *Kitáb ṭaiyibát*, Poems entitled
"Pure Odours."

Begins :

اول دفتر بنام ایزد دانا صانع و پرودگار وحي و توانا

Ends with the poem of which the *matlá* is :

ما را قدحي پر كن از ان داروي هستي
تا از سر صوفي بكشيم غفلت مستي

The picture on p. 238 represents Khosrau and his mistress Shírín,
illustrating the verse :

چنين خسرو كي باشد در آفاق
و گر باشد چنين شيرين نباشد

The drawing on p. 249 represents the game of *chaugán*, or mall,
illustrating the verse :

بس كه در خاك من طپد چون گوي
از زلف همچو چوگانش

(Pp. 284*a.* to 318*a.*) كتاب بدائع *Kitáb i Badái*, Rhetorical Odes.

Begins :

اي كه انكار كني عالم درويش-انرا
تو چه داني كه سودا و سراست ايش-انرا

Ends :

صوفي نظر نبازد جز با چوتو حريفـي
سعدـي غزل نكويد جز بر چنين غزالـي

(Pp. 318b. to 331b.) *Kitáb i Hawátim*, Final Odes.

Begins :

سپاس و حمد بي پايان خدا را كه صنعتش در وجود آورد ما را

Ends :

همه را ملك مجازاست و گدائي و اميري
تو خداوند جهاني كه نمردني و نميري

In most copies this last poem is inserted in the following book, the *Hawátim* ending with an ode in praise of Sádí's patron, Atábek Abu Bekr bin Sád Zangí.

(Pp. 331b. to 337b.) *Kitáb i ġazaliyát i qadim*, Early ġazals.

Begins :

اي يار ناگزير كه دل در هواي تست
جان نيز اگر قبول كني هم براي تست

Ends with the poem of which the *maṭlā* is :

چه جرم رفت كه با ما سخن نمي گوي
شكايت از طرف ماست يا تو بد خوي

(Pp. 337a. to 354.) *Kitáb i Čahibiyah*, Poems addressed to friends.

Begins :

الحمد لله علي نعمة زايد المزايده اشهد ان لا اله الا الله الموصوف الخ *

Ends :

يونس اندر دهان ماهي شد همچنان مونس الهي شد

The picture on p. 345*a*. represents one of the early kings of Persia raising a suppliant, illustrating the verse :

نه سام نه ريمان نه افراسياب نه كسري نه دارا نه جمشيد مانند

(Pp. 354*a*. to 355*b*.) كتاب المقطعات *Kitáb al Muqatta'át*, Fragmentary Poems.

Begins :

توان نكرده از فعل خير با من غير

كه دست فضل كند دامن امور ها

Ends :

تا تو فرمان بري خلق بفرومان نروند

هرگزش نيک نباشد بد نيکي فرماي

The poem with which this part generally begins is :

گويند سعاديا بچه بطل مانده سخني مبر كه وجه كفايت معين
است

(Pp. 356*a*. to 362*b*.) كتاب الخبيثات *Kitáb al Habítát*, The Book of Obscenities.

Begins :

قال السعدي الزماني انباء بعض ابناء الملوك ان اصنف لهم كتاباً
باللغو علي طريق السوزني الخ *

Ends :

مردكي خالي از عرض نبايد

با گواهي از و درست آيد

(Pp. 362*b*. to 367*b*.) كتاب مضحكات *Kitáb i Muḥahhikát*, The Book of Jests.

Begins :

العن الشيطان واشتم الحيطان لوما لا يسعه الزمان الخ *

Ends :

پسر گفت اي بابا پس چرا ريشت را نمي نهي تا سياه شود *

This part of the work is most obscene and disgusting.

(Pp. 367b. to 375b.) كتاب الرباعيات *Kitáb al Rubá'iat*, Tetrastichs.

Begins :

هر ساعت اندرون بجوشد خونرا

و آگاهي نيست مردم بيرون را

Ends :

گر كام دل از زمانه تصوير كني

بي فايده خود را از غمان پر كني

(Pp. 375b. to 377.) كتاب المصراعات *Kitáb al Miṣra'āt*, or مفردات *mufarridát*, Hemistichs.

Begins :

و رب غلام صايم بطنه خلا

و ميزانه من سو فعلته امتلا

Ends :

گهي كاندر بلا ماني خدا خواني بلا ماني

چو بارت عافيت بخشد هزار طاعت بگرداني

Šaiḥ Šádí was born at Shiráz, A.D. 1193, and adopted his *takalluṣ* in compliment to his patron Šád aldín Atábeg of Fars. M. Garcin de Tassy has shewn in a learned monograph, communicated to the Journal Asiatique, that Šádí was the first person who ever composed a poem in the Hindustání or Rehtah language.

This volume was once the property of Qutb Šáh, one of the most celebrated of the sovereigns of the Dekkan. The first page bears his seal with the following words upon it :

حیدر صفدر مرا نعتش نگین دل است العبد محمد قطب شاه
سلطان مهر بر حق انکشتر سلیمان

“Hyder the Lion (*i.e.* Alí), his praise is stamped upon my heart !
The servant of God, Muhammad Cutb Shah, Sultan. A seal conformable to Solomon’s ring.”

R. 13. 104.

PERSIAN.

8vo., 165 leaves; clear but careless Indian *Nastálíq*; red margin and headings on various coloured paper. Dated A.D. 1722.

یوسف و زلیخا

Yúsuf ú Zulaihá,

The Joseph and Zuleihá of JÁMÍ, *vide* R. 13. 8.

Begins :

الهي غنچه امید بگشاي گلي از روضه جاويد بنماي

Ends :

جان خواننده را خدای کریم در امان دارد از عذاب الیم

At the end are two gazals from the Díwán of Čáib (p. 164*b*.)

R. 13. 105.

PERSIAN.

8vo., 140 leaves; beautifully written in Indian *Tālīq* on highly glazed paper, with illuminated borders and coloured drawings.

يوسف و زليخا

Yūsuf ū Zulaihā,

The Joseph and Zuleihā of JĀMĪ, *vide* R. 13. 8.

Begins :

الهي غنچهٔ اميد بگشاي * گلي از روضهٔ جاويد بنماي

Ends :

زمانرا گوشمال خاموشي ده * دهانرا هرچه گويم خاموشي ده

The following is a list of the engravings :

The first interview between Joseph and Zuleihā . . . P. 32b.

Joseph before Potiphar, with Zuleihā peeping through a hole in the tent, illustrative of the verse—

شگافي زد بصد افسون و نيرنگ

در آن خيمه چو چشم غنچگي تنگ P. 40b.

Joseph dreaming, with Jacob watching over him . . . 48a.

Joseph drawn up from the pit in a basket . . . 54b.

Joseph bathing . . . 57b.

Joseph sold by his brethren . . . 60b.

The Egyptian women making love to Joseph . . . 77b.

Zuleihā detaining Joseph by his robe . . . 89b.

The child testifying to Joseph's innocence (see Qur. c. xii.) 93a.

Joseph waiting on Zuleihā and her women . . . 97b.

Joseph in prison	P. 103a.
Pharaoh's dream	112b.
Zuleiha's nurse visiting Joseph	121b.
Joseph fed by an angel in the wilderness.	129b.

At the end are the following words :

بتاریخ دهم ماه اشوح یوم سه شنبه ۱۶۰۴ هجری قمری

Written on the 10th of the month Ashoh, in the year 1605.

R. 13. 106

PERSIAN.

4to., 240 leaves; beautifully written Indian *Tālīq*; illuminated *ānwāns* and borders.

A work on *Inšá*, containing models of official letters and documents, in two books of four and five chapters respectively.

Begins :

منشی حکمت کامله ایزدی چون بارادت لم یزلی بانشاء صحیفه
شریفه پرداخت دیباچه این نوانین نامه بدیع رقم بنام نامی اسم
گرامی مجموعه شامله حدوث و قدم حضرت آدم علیه السلام
معنون گردانیده الخ

Ends :

.... از احوال چه نوید عمر عزیز برباد رفت رمقی است استخوانی
برجا مانده آه از پیری وصف از جوانی است *

R. 13. 107.

PERSIAN.

Large 8vo., 153 leaves; same writing and style as R. 13. 105;
illustrated with four drawings.

گلستان سعدی

Gulistán i Sâdî,

The *Gulistán* of SÂDÎ, *vide* R. 13. 101.

Begins :

منت خدايرا عزوجل الخ

Ends :

گرنياید بگوش رغبت کس بر رسولان بلاغ باشد وبس

ILLUSTRATIONS.

Story of the two dervishes, the stronger of whom died in
prison, while the weaker survived through his habit of
abstinence (Book III. chap. 6) P. 72*b*.

Story of the young athlete who offended the boatmen, and
got into trouble (Book VII. chap. 6) 88*b*.

Sâdî, when tired and oppressed with heat, relieved by a
beautiful girl 106*b*.

Sâdî and a friend coming to blows upon a philosophical
question 134*a*.

By way of Hâšiyah is written the *Bustân*, which is erroneously
called on the fly-leaf a comment on the *Gulistân*.

The *Bustân* begins :

بنام خداوند حان آفرين * حکيمي زبان در دهان آفرين

Ends : بضاعت نيا وردم الا اميد

الهي ز عفوم مکن نا اميد

R. 13. 108.**PERSIAN.**

Small 8vo., 96 leaves; carelessly written Indian *Nashî*, with headings in red. No date, but apparently an old MS.

گلستان سعدی

Gulistán i Sâdî,

The *Gulistán* of SÂDÎ, *vide* R. 13. 101.

Begins :

منت خدایرا عزوجل الخ

Ends :

گر نیاید بگوش رغبت کس
بر رسولان بلاغ باشد و بس

R. 14. 59.**ARABIC.**

Small 4to., 400 leaves; in a bad state of preservation.

القرآن

Al qur'ān,

The *Qur'ān*. A carelessly written copy in a Malay hand, with tawdry coloured borders.

R. 14. 60.**ARABIC.**

8vo., 375 leaves, of which 36 at the beginning and 16 at the end are blank. Written in a careful but inelegant European hand.

القرآن

Al qur'ān,

The *Qur'ān*. An accurate copy, transcribed by an Englishman, David Clerk. The *sūrahs* numbered in Roman, and the verses in Arabic characters.

At the beginning is written "Hoc exemplar Alcorani manu suâ scripsit David Clericus patruus meus

Johannes Clericus Dono dedit Al. Geddes amico suo Paulo."

R. 15. 50.

ARABIC.

Large folio, 326 leaves; Persian *Nashî* hand; thick glazed paper; native binding.

القرآن

Al qur'ān,

The Qur'ān. A magnificent copy, in the best style of Persian art, with illuminated *ānwāns*; borders and headings in gold and colours.

The first two *ānwāns* contain the passage in which the miraculous character of the composition is alleged. At the end are some richly illuminated verses, containing directions for taking the Fál, or *Sortes Coranicæ*, of which an approximate translation, written by Dr. Adam Clarke, has been inserted in the volume. On the front of the splendidly embossed cover is stamped the sentence—

لا يمسسه الا المطهرون تنزيل من رب العالمين

None shall touch it save the pure; it is a revelation from the Lord of the Universe.

And round the inside of either cover is found the beautiful passage :

الله لا اله الا هو الحي القيوم لا تأخذه سنة ولا (Bottom) نوم له ما في السموات وما في الارض من ذا الذي يشفع عنده الا باذنه يعلم ما بين ايديهم وما (Right-hand) خلفهم ولا يحيطون بشيء من علمه الا بما شاء (Top) وسع كرسيه السموات والارض ولا يؤده حفظهما وهو العلي العظيم * صدق الله العلي العظيم (Left-hand).
(Qur. cap. ii. v. 256.)

God, there is no God but He; the living, the self-subsisting; slumber seizeth Him not, neither sleep; to Him belongeth whatever is in the heavens and on the earth; who is he that shall intercede with Him save by His permission? He knows what is

past and what is to come, but they cannot comprehend any knowledge of Him save what He pleaseth. His throne is extended over the heavens to the earth, and it troubleth Him not to support them both, for He is the Most High, the Mighty One. God the High, the Mighty, hath spoken truth.

This volume is the same as that described in the Catalogue of Dr. Adam Clarke's Library, p. 121 (London, MDCCCXXXV.)

R. 15. 51.**ARABIC.**

Large 4to., 50 leaves; sewn.

The Story of Joseph, from the Book of Genesis, beautifully written in Indian *Nashî*.

R. 15. 52.**PERSIAN.**

Small folio, 343 leaves; beautifully written in *Tâliq* characters, and illuminated. Date, A.D. 1578.

کتاب کلیات شیخ سعدی

Kitáb i Kulliyát i Šaiḥ Sâdî,

The Complete Works of Šaiḥ Muḡlih aldín Sâdî.

INDEX OF CONTENTS.

Preface of the Compiler	P. 4b.
رساله در تقریر دیباچه <i>Risâlah dar taqrîr i dîbâ'caḥ</i>	4b.
مجالس پنجگانه <i>Majâlis i Panjgânaḥ</i>	
المجلس الاول <i>Al majlis al awwal</i>	18b.
المجلس الثاني <i>Al majlis al tání</i>	24b.
المجلس الثالث <i>Al majlis al táliṭ</i>	33b.
المجلس الرابع <i>Al majlis al rábí</i>	38b.
المجلس الخامس <i>Al majlis al hámis</i>	46a.

<i>Risálah</i> رسالة در سوال و جواب صاحب دیوان <i>dar sawál u jawáb i Čáhib i Dhwán</i> . . .	61b.
<i>Risálah dar áql u íšq</i> رسالة در عقل و عشق . . .	65b.
<i>Risálah dar naṣíhat al mulúk</i> رسالة در نصیحت الملوك . . .	70a.
<i>Risálah i Šams aldín Tází-gú</i> رسالة شمس الدین تازی گو . . .	100a.
<i>Risálah i Naṣíhat i Anki-yánú</i> رسالة نصیحت انکیانو . . .	95a.
<i>Risálah i Malik 'Abáqá</i> رسالة ملك آباقا . . .	100a.
<i>Kitáb i Gulistán</i> كتاب گلستان . . .	102b.
<i>Kitáb i Bustán</i> كتاب بوستان . . .	4b. margin.
<i>Qaṣá'id i Arabi</i> قصاید عربی . . .	96a. „
<i>Qaṣá'id i Fársi</i> قصاید فارسی . . .	100a. „
<i>Kitáb al Maráti</i> كتاب المراثی . . .	125a. „
<i>Kitáb al Mulamma'át</i> كتاب الملمعات . . .	129b. „
<i>Kitáb al Tarjī'át</i> كتاب الترجيعات . . .	135b. „
<i>Kitáb al Taiyibát</i> كتاب الطيبات . . .	278b.
<i>Kitáb al Badái.</i> (The title is not in the heading, but is mentioned in the colophon) . . .	240a. „
<i>Kitáb al Hawátim</i> كتاب الخواتم . . .	384b. „
<i>Kitáb i ġazaliyát i qadím</i> كتاب غزلیات قدیم . . .	300b. „
<i>Kitáb al Čáhibiyyah</i> كتاب الصاحبیه . . .	309a. „
<i>Kitáb al Muqatta'át</i> كتاب المقطعات . . .	334b. „
<i>Kitáb al Habitát</i> كتاب الخبيثات . . .	278b.

كتاب المضحكات <i>Kitáb al Muḥahhikát</i>	. . .	P. 301b. margin.
كتاب رباعيات <i>Kitáb i rubá'íât</i>	. . .	319b.
كتاب مفردات <i>Kitáb i mufarridát</i>	. . .	337a. margin.

ILLUSTRATIONS.

Illuminated Index of Contents	. . .	Pp. 1b. to 2b.
Court of Atábeg, Sádí's patron	. . .	2b. to 3a.
Illuminated Title Page	. . .	3b. to 4a.
Illustration to Story in Bustán (Book I. Story 9).		
The Recluse who dwelt in a Cave	. . .	16a.
(1) State of the Blessed ; (2) State of the Damned,		27b. to 28a.
Illustration of the Generosity of Hâtîm Tá'î		
(Bustán, Book II. Story 10)	. . .	34b.
Illustration from Bustán (Book III. Story 10).		
Sick Man and his Physician	. . .	43a.
Illustration to the Story of the devout Jew		
Barçığá, who healed diseases by his holy		
breath	. . .	56b. to 57a.
A mother and father caressing their child for		
keeping the fast (Bustán, Book V. Story 7)		63b.
Sádí at the Niḥámiyah College at Bagdad	. . .	72b.
A mother reproving her refractory child by shewing		
him his cradle (Bustán, Book VII. Story 1)		79a.
Sádí asleep in the desert rudely aroused by a		
camel driver (Bustán, Book X. Story 1)	. . .	86b.
(1) Sádí conveying the king's invitation to his		
father ; (2) Introducing him at court (Illus-		
tration to Risálah i Malik 'Abáqá)	. . .	93b. to 94a.
King out hawking	. . .	104a.
Spring time	. . .	111a.
Dancing Girls	. . .	119b.

King in his Harem	P. 127 <i>a</i> .
Sâdî begging the great man to forgive his friends the Dervishes (Gulistân, Chap. I. Story 17)	134 <i>b</i> . to 135 <i>a</i> .
A Convivial Assembly	140 <i>a</i> .
A King's Court	149 <i>a</i> .
Hârût and Mârût, the two rebellious angels, im- prisoned in a pit at Babylon	156 <i>b</i> .
A company watching dancing dervishes through a window	162 <i>b</i> . to 163 <i>a</i> .
The halt of a caravan in the desert (The Camp) .	172 <i>b</i> .
A Social Assembly	180 <i>b</i> .
Ditto in a garden	188.
Illustration to the story of the young athlete, who offended the boatman, and was left on a lonely pillar out at sea (Gulistân, Chap. VII. Story 6)	198 <i>b</i> . to 199 <i>a</i> .
Dervish addressing a lady	206 <i>b</i> .
Lady and her suitors by a stream	222 <i>b</i> .
Lovers out walking, the foremost figure coquetting with her adorer	229 <i>b</i> .
The king's son brought to school (Gulistân, Chap. VII. Story 6)	239 <i>b</i> . to 240 <i>a</i> .
Persian dandy creating a sensation	263 <i>a</i> .
Distinguished traveller stopping at a tent	271 <i>a</i> .
Lover addressing his mistress	275 <i>b</i> .
Same subject as 263 <i>a</i>	277 <i>a</i> .
Illustration to the story of the miser who married his ugly daughter to a handsome youth. (1) Arranging the contract; (2) the <i>tajallâ</i> , or unveiling the bride. (From the <i>Mutâibât</i> .)	282 <i>b</i> . to 283.

The game of Chaugán or mall P. 294a.

Lady and gentlemen receiving a guest . . . 306a.

In both this volume and the next, the headings of the various books are often misplaced, or altogether omitted.

This copy, though extremely elaborate and well written, is not very accurate, many omissions and errors occurring in the text, especially of the prose works. From an English note inserted at the beginning of the book, it appears to have been the property of Mr. Boddam, of Trinity College.

O. 3. 53. (No. 4.)

ARABIC & LATIN.

Tables of the Arabic verbs in a very bad European handwriting.

O. 5. 15. (No. 2.)

ARABIC.

Transcript, in an inelegant European handwriting, of the

كتاب ارسترخوس في جرمي النيرين

Kitáb Aristarhús fi Jurmai al nairain,

An Arabic Translation of the Greek Astronomical Treatise, entitled

'Αριστάρχου περὶ μεγεθῶν καὶ ἀποστημάτων ἡλίου καὶ σελήνης

Begins :

يضع ان القمر يقبل النور من الشمس الخ *

Illustrated with seventeen diagrams.

In R. 13. 3 is a list of books in Turkish, of which the following are found in the present collection :—

سكاكي	R. 13. 6.
منتھي الملوك (الافلاک)	R. 13. 10.
معلقات	R. 13. 13.
قصيده مرزوقي	R. 13. 25.
احكام النجوم	R. 13. 9.
ديوان بكري	R. 13. 24.
كتاب حساب	R. 13. 11.
موسقي	(Probably R. 13. 56., Greek Hymns with Music.)
مناقب مولانا	R. 13. 1.
نصيحت الملوك	R. 13. 26.

NOTE.

R. 13. 20.

ARABIC.

This collection of Treatises forms part of the Sacred Books of the Druzes.

The following are the amounts of the various items of the account of the year 1881:

Salaries	\$ 100.00
Expenses	\$ 100.00
Interest	\$ 100.00
Dividends	\$ 100.00
Profits	\$ 100.00
Losses	\$ 100.00
Reserve	\$ 100.00
Other	\$ 100.00
Total	\$ 100.00

The following are the amounts of the various items of the account of the year 1882:

Salaries	\$ 100.00
Expenses	\$ 100.00
Interest	\$ 100.00
Dividends	\$ 100.00
Profits	\$ 100.00
Losses	\$ 100.00
Reserve	\$ 100.00
Other	\$ 100.00
Total	\$ 100.00

The following are the amounts of the various items of the account of the year 1883:

Salaries	\$ 100.00
Expenses	\$ 100.00
Interest	\$ 100.00
Dividends	\$ 100.00
Profits	\$ 100.00
Losses	\$ 100.00
Reserve	\$ 100.00
Other	\$ 100.00
Total	\$ 100.00

INDEX.

AUTHORS' NAMES.

'Abdallah ibn Muġtaní. See
Amír al Múminín.

'Abdallah ibn Muhammad ibn
Muhammad AL JALÍLÍ, 29.

'Abdallah Muhammad ibn Dá'ūd
AL ÇANĦÁJÍ, 81.

'Abd-ul Jalíl, 21.

'Abd-ul Rahmán ibn Ahmed
JÁMÍ, 17, 104, 118, 119, 120,
121, 125, 127, 170, 171.

'Abd-alrahman AL ÇÁLIHÍ al
Šámí, 101.

'Abd-alwahháb ibn Muhammad
Sabúní al ĦAMAĎÁNÍ, 8.

ABD AL RAZZÁQ. See Kamál
aldín.

Abu 'Abbás Ahmad al Búní, 105.

'Abu 'Abbás ibn Muhammad
Qasṭalání al Miçrí, 36.

'Abu 'Abdallah al Husain ibn
Ahmed AL ZÚZANÍ, 24.

Abu 'Abdallah ibn Muhammad
al ANÇÁRÍ al Hanefí, 149.

Abu 'Abdallah ibn Muhammad
ibn Abi-l Fath AL ÇÚFÍ AL
Miçrí, 36, 37.

'Abu 'Abdallah Muhammad ibn
Abd al Rahmán AL MIZZÍ, 36.

Abu 'Abdallah Muhammad IBN
MÁLÍK, 79.

Abu 'Abdallah Muhammad ibn
Yúsuf ibn AL HUSAINÍ AL
SANÚSÍY, 78, 80.

Abu 'Alí Hasan ibn al Qásim al
Ṭabarí al Šáfíí, 129.

ABU 'ALÍ ŠÁMÍ, 68.

Abu Bakr Muhammad ibn al
Husain Abbás al Tabarĥazí
al Ħwárzimí AL BAKRÍ, 55.

Abu Bakr SAMARQANDÍ, 126.

Abu-lfaçl ibn ABI-LWAFÁ al
Šádilí al Miçrí, 94, 95, 96,
98, 99.

Abu-l futúh Naçr-allah IBN
QALÁQÚS, 94, 96.

Abu Jaiān AL ANDALÚSÍ.

Abu-lfutúh Šiháb-aldín Yahya
ibn Habaš AL SUHARAWARDÍ,
84.

Abu Hamíd Muhammad ibn
Muhammad al ĠAZÁLÍ, 59.

Abu Hanífaḥ, 47.

Abu l Hasan 'Alí al ŠÁṬIR al
DIMAŠQÍ, 28.

Abu l Husain IBN ALAMBÁRÍ, 95.

Abu-l Husain JAZÁD, 97.

ABU ḤAJLAḤ. See Šiháb-aldín.

'ABU 'ISHÁQ Ibrahím ibn Šahr-
iyár al GÁZERÚNÍ, 105, 117.

Abu Isháq Muhammad ibn
Ibráhím, 73.

Abu Lait, 151.

Abu Mançúr 'Abd al Malik ibn
Muhammad al TA'ÁLIBÍ, 43.

'Abu Mançúr FÁHIRÍ, 45.

Abu Muhammad 'Abdallah ibn
Abi Zaid al Málíkí al QAIR-
AWÁNÍ, 77.

Abu Muhammad Qásim ibn
Firroh al Qahirí al Šaṭibí, 90.

Abu Nawwás, 94.

Abu-l Olá AL SARWÍ, 98.

Abu l Qásim 'Abd-alrahmán ibn
'Alí IBN ABI ČADÍQ al Níšá-
búrí, 92.

Abu l Qásim 'Abd al wáhid ibn
Husain al Saimarí al Sáfíí,
129.

Abu Saíd, 105.

Abu Ṭáhir ibn 'Alí ibn 'Ismáil
al ṬARSÚSÍ, 9.

Abu Ṭaiyib, 151.

Abu Tammám, 151.

Abu Zaiyád al 'Arabí, 151.

AL AČMA'Í, 65.

'Afíf-aldín AL TALMISTÁNÍ, 94,
97, 98.

Ahmad AFLÁKÍ, 8.

Ahmad ibn Ahmed ibn 'Alí, 78.

Ahmad ibn Muhammad al
Jundí, 101.

Ahmad AL TAUQÍ'Í, 87.

'AKAWWAK, 98.

'ALÁ'ALDÍN Abu Zaid DAURÁNÍ,
110.

'Alá' aldín 'Alí ibn Mušrif AL
MÁRIDÁNÍ, 95.

'Alá'-aldín ibn Ibráhím IBN AL
ŠÁṬIR AL DIMAŠKÍ, 101.

'Alá' aldín QUSTAMÚNÍ, 42.

'Alá'-aldín ZUḤAIR al Hajází, 99.

'ALÁ'-ALDAULAḤ Ahmad ibn
Muçṭafá ibn Ahmad al Binná
AL SIMNÁNÍ, 116.

'Alí ibn Ahmad Abi Bakr BISSI-
TÚNÍ, 158.

'Alí ibn Ṭáhir. See Al Šaríf Abu
l Qásim.

'Alí al Qúšjí, 100.

'AMÁD. See Šarf aldín.

Amari, Signor Michele, 145.

'AMÍR ḤUSERAW, 126.

- Amír al Múminín Abdallah IBN MUĞTANÍ, 93, 94.
- Amír Sábiq aldín Qazl al MAŠIDÍ, 94.
- Amrū ibn Kaltúm, 26.
- AMRŪ-AL QAIS, 24. (62, See *Errata*.)
- ANÇARÍ, 155.
- ALANÇARÍ. See Abu Abdallah.
- Anonymous, 93, 94, 95, 96, 97, 98.
- ANTARAḤ, 26.
- ANWARÍ, 117.
- Ἀρίσταρχος, 180.
- ARQALA AL DIMAŠKÍ, 98.
- ASADÍ. See Husain i Tús.
- ASÍRÍ, 127.
- ʾASJADÍ, 127.
- Assemani, 135, 136.
- Ašjá al Sulamíy, 151.
- AṬṬÁR. See Faríd aldín.
- AUHAD ALDÍN KIRMÁNÍ. See Šaiḥ Auhadí.
- Badr-aldín AL DAMAMÍNÍ al Iskandarí, 98.
- Badr aldín ibn Jamál aldín Muhammad ibn Ahmad al MÁRIDÍNÍ, 31, 32, 35, 37.
- Bahá' aldín AL ZUHÁIR al Hajází, 94, 95, 97.
- BAIÇÁWÍ. See Qaçí Naçír aldín.
- BAKRÍ. See Abu Bakr Muhammad.
- Bissitúní. See Alí Ahmad ibn Abi Bekr.
- Buḥtání, 151.
- Burḥán aldín Qairátí, 93, 94, 95.
- BUŠŠÁR ibn Radd, 99.
- Burḥán aldín Qairawání, 93.
- Çadr aldín ibn Wakíl - bait-almál, 95.
- Çafiy uldín Ibn Suráyá AL HILLÍ, 31, 65, 68, 94, 95, 96, 97, 99.
- Çaláh aldín IBN ÇAFDÍ, 99.
- ÇÁLIH. See Maulá ibn Muhammad.
- AL ÇÁLIHÍ. See Abd-al rahmán.
- ÇANHAJÍ. See Abdallah.
- St. Clement, 137.
- ÇÚFÍ. See Abu Abdallah.
- AL DAMAMÍNÍ. See Qaçí Badr aldín.
- DARWIŠ MAHMÚD, 8.
- De la Croix, F. P., 82.
- De Tassy, M. Garcin, 12, 154, 169.
- DÚLAÇÍ. See Šarf aldín.
- Enger, Maximilian, 134.
- Eucletus, 147.
- Euclid, 86.
- Eutychius, 82.
- Fabricius, 137.
- FALLÁH HUSAIN, 65.
- Farh alláh of Shíráz, 106.
- Faríd uldín Aṭṭár, 128.
- FIRDAUSÍ, 18, 127.

- Forster, 157.
- Galen, 103.
- Ġars aldín ibn Šaiḥ Ahmed IBN AL NAQÍB, 35, 36.
- ĠAZÁLÍ. See Abu Hamíd.
- GAŽDARÍ. See Maulaná Táj-aldín.
- GAZERÚNÍ. See Abu Isháq.
- GÍRADASTÍ. See Hasan ibn Ḥalíl.
- Graf, C. H., 164.
- Gregorius Nazianzenus Theologus, 146.
- AL ĠÚRSÍ, Ḥalíl ibn al Ġurs, 99.
- Habíb Miḡrí, 30.
- HÁFIZ. See Ḥwajah Šams aldín.
- Hájirí. See HISÁM-ALDÍN.
- HAJJÍ ḤALFA, 101.
- Halíb al Fará AL NAHAWÍ, 95.
- Al Hamawí, 31.
- Hárit, 26.
- Hárit IBN AL ASAD, 127.
- Hasan al YAMANÍ, 68.
- Hasan ibn Ḥalíl ibn Alí al Tayibí GIRADASTI, 32.
- Hasan ibn Husain Amád AL QÁRAHHIČARÍ, 39.
- HILLÍ. See Čafíy aldín.
- HINDÚŠÁḤ, 40.
- Hisám aldín al Hájarí, 95, 97, 99.
- Hujjaḥ aldín Abu Abd allah Muhammad ibn Abi l Qásim ibn Alí al Quraiší al Makkawí al mārúf bi IBN ṬÁFIR, 144.
- Humaid-aldín Siwásí, 40.
- Husain i Tús ASADÍ, 40.
- HUSAINÍ. See Taqí ul dín, 156.
- ḤAMADÁNÍ. See Šarf aldín.
- Hippocrates, 91, 92.
- Ḥalíd ibn ČAFWÁN, 62.
- ḤÁQÁNÍ, 117.
- Ḥaṭíb RUSTAM MAULAWÍ, 40.
- ḤUTAIYIB. See Jalál-aldín.
- Ḥwajah Ahrár, 155.
- Ḥwajah Čalabí Effendí, 138.
- Ḥwajah Šams-uldín Šírází HÁFIZ, 60, 107, 111, 113, 123, 126, 127, 128.
- Ḥwajah Jahán, 117.
- ḤWÁRAZIM ŠÁḤ, 4, 70.
- IBN ABI Ḥajla, 94.
- Ibn Abi Sadíq. See Abu lqásim.
- Ibn Abi l wafá. See Abu l fačl.
- IBN AMÁD, 114.
- IBN AL 'ARABÍ. See Muhíy aldín.
- IBN AL 'ARABÍ. See Sád aldín.
- IBN ČAFDÍ. See Čaláh aldín.
- IBN AL ČÁLİHÍ. See Šiháb aldín.
- Ibn Fačl allah AL 'OMARÍ, 95.
- IBN ḤALLIQÁN. See Qačí Šams aldín.
- IBN JAUHARAḤ, 32.
- IBN KUHAİL. See Qačí Šams aldín AL MANČURÍ.
- IBN MÁLIK. See Abu Abd-allah.
- Ibn Maqrab, 64.

IBN MARZÚQ. See Imám Abu 'Abdallah.
 IBN MATRÚH. See Jamál aldín.
 IBN MUĞTANÍ. See Amír al Múminín.
 IBN MUKARRAM. See Jalál aldín.
 IBN MUSLIM, 65.
 IBN NABÁTAḤ. See Jamál aldín.
 Ibn Nabíyaḥ. See Kamál aldín.
 Ibn al-Naqíb. See Ġars aldín.
 IBN 'ONAIN. See Šarf aldín.
 IBN PÍR 'ALÍ. See Muhammad.
 IBN QALÁQÚS. See Abu l futúḥ.
 IBN Qazl al MASIDÍ, 95.
 IBN AL RIZÍQ. See Šams aldín.
 IBN AL SIRÁJ. See Šaiḥ Šiháb aldín.
 IBN ṬÁFIR. See Hujjaḥ aldín.
 Ibn al Wardí. See Zain aldín.
 Iḥtiyár-uldín Muhammad, 21.
 Imám Abu 'Abd-allaḥ Muhammad ibn Ahmed IBN MARZÚQ Tilimsání, 57.
 Imám 'Ahmad ibn Jáfár ṬAHAWÍ al Hanefí, 44.
 Imám Hamám Jáfir ĠÁDIQ, 74.
 Imám Muhammad Zakaríyá AL RÁZÍ, 111.
 'Isá ibn Ibraḥím RABÁ'Í, 63.
 Ismá'íl, 104.
 Ismá'íl Maulawí, 104.
 Izz aldín, 110.
 Izz-aldín 'Abd-al ázíz, 94, 96.

AL izzí. See Šaiḥ Muhammad.
 JÁFIR ĠÁDIQ. See Imám Hamám.
 JAĠMÍNÍ. See Mahmúd ibn Muhammad.
 Sháh Jahángír, 153.
 JALÁL-ALDÍN DAWÁNÍ, 113.
 JALÁL ULDÍN ĤÁFÍ, 115.
 Jalál aldín ĤUTAIYIB, 97.
 JALÁLaldín Mahmúd ibn Husain al HANEFÍ, 107.
 JALÍLÍ. See 'Abdallaḥ ibn Muhammad.
 Jamal aldín 'Abdallaḥ Muhammad IBN MUKARRAM, 152.
 Jamál aldín 'Abd al Rahman ibn 'Alí ibn Šait al ĠURSÍ, 34.
 Jamál aldín MAJRÚH, 99.
 Jamál aldín IBN MATRÚH, 99.
 Jamál ul din Ibn Nabátaḥ. 94, 95, 96, 98.
 Jamál aldín Yúsuf ibn Ahmad 'Abdallaḥ AL ṬÁHIRÍ, 63.
 JÁMÍ. See 'Abd ul rahmán.
 JAZÁD. See Abu l Husain.
 Johannes Romanus. See Archelides, Story of.
 St. John the Apostle, Pseudo Revelation of, 133.
 Al Jundí. See Ahmad.
 Kamál aldín 'ABDAL RAZZÁQ, 116.
 Kamál-aldín IBN NABÍYAḤ, 94, 95, 96, 98, 99, 100.

- Kamál-aldín 'Azíz ibn Muhammad NAFASÍ, 70.
- KÁTIBÍ. See Najm aldín.
- LABÍD, 25.
- Lut̤f Halímí, 40.
- Mahmúd ibn Muhammad ibn Omar al JAĠMÍNÍ, 50.
- MAJNÚN, 123.
- MAJRÚH. See Jamál-aldín.
- MÁRIDÁNI. See 'Alá' aldín.
- MÁRIDÍNÍ. See Badr aldín.
- MÁRZÚQÍ. See Imám Abu 'Abdallah.
- MAŠIDÍ. See Saif-aldín.
- MAULAWÍ RÚMÍ, 61, 71.
- Mauláná 'ALÁ'-ALDÍN BALHÍ, 40.
- Maulá ibn Muhammad ĠÁLÍH, 85.
- Mauláná MUṬAḤḤAR ALADÍQÍ, 40.
- Mauláná Táj-aldín Gaždarí, 40.
- AL MINHÁJÍ. See Šams aldín.
- MÍR HASAN DEHLAWÍ, 126.
- MÍRÚZÍ. See Šams aldín.
- Morley, 154.
- Muhammad 'Abd-ulkarím al Dájí al Ġaznawí, 61.
- MUHAMMAD AL 'AFÍF wálid 'Afíf aldín al Talmistání, 99, 100.
- Muhammad ibn 'Abi Majd NAĠÍR, 114.
- Mofaċċal ibn Májidí alṭabíb, 30.
- Muhammad ibn Muhammad ibn Muhammad ALĠAZÁLÍ, 90.
- Muhammad IBN PÍR 'ALÍ BIRĠILÍ, 138.
- Muhammad ibn Yúsuf al TAL-ĠARÍ, 94.
- Muhammad Jalál aldín ṬAB-ṬABÁ'Í ZAWÁRÍ, 154.
- MOHAMMED Kázim ibn Ahmad AMÍN Munší, 5.
- Muċlih aldín ibn Auhad aldín YÁRHIĠÁRÍ, 103.
- Muhíy aldín IBN AL 'ARABÍ, 75, 111.
- MUHÍYALDÍN ibn Mahmúd, 112.
- AL MUJRAD. See Syed Muhammad.
- Mullá Qára Yāqúb ibn Aṭá ibn Idrís AL QARAMÁNÍ, 88.
- MULLÁ ŠAUKAT, 7.
- MURTAĠÁ 'ALÍ ibn Qáċí 'Abd al 'Azíz of Mecca, 106.
- Naċíh-aldín al AZJÁNÍ, 94.
- NAĠÍR. See Muhammad ibn 'Abi Majd.
- NAFASÍ. See Najm aldín.
- NAFASÍ. See Kamál aldín.
- NAJÁTÍ, 127.
- NAJM ALDÍN BAKBURS al Turkí, 46.
- Najm aldín AL KÁTIBÍ al Qazwíní, 141, 143.
- Najm-aldín 'Omar AL NAFASÍ, 71, 76, 91, 124.
- Najm aldín al Yamaní, 94.

- NAU'Ī EFFENDÍ, 125.
 NAWÁ'Ī, 127.
 NAWÁJÍ. See Šams-aldín.
 ALNAWÁWÍ, 78.
 Niṭámí, 19, 20.
 St. Paul, Apocalypse of, 132.
 Payne-Smith, Dr., 135.
 Pír 'Alí, 148.
 Ptolemy, 21.
 QAIRÁTÍ. See Burḥán aldín.
 QAIRAWÁNÍ. See Abu Muhammad 'Abdallah.
 QAIRAWÁNÍ. See Burḥán aldín.
 Qazl al MAŠIDÍ. See Amír Sábíq aldín.
 Qaṣí Badraldín AL DAMÁMÍNÍ, 94.
 Qaṣí Šams aldín IBN ḤALLIQÁN, 94.
 Qaṣí Šams aldín Ibn Kuhail Al MANḠURÍ, The Martyr, 94, 95.
 Qaṣí Naṣír aldín 'Abdallah ibn Omar AL BAIḤÁWÍ, 75.
 QARAḤHIḤÁRÍ. See Hasan ibn Husain.
 QARAMÁNÍ. See Mullá Qára Yáqúb.
 QASTALÁNÍ. See Abu Abbás.
 QAZWÍNÍ, 33.
 QUSTÁ IBN LÚQÁ of Bálbek, 139.
 RABÁ'Ī. See Isá ibn Ibráḥím.
 RAUDAKÍ, 155.
 Al Rází, 107.
 Renan, Ernest, 137.
 Saādat Yár Ḥan, grandson of Háfiz Rehmút Khán, Chief of Rohilcund, 157.
 Sād-aldín Masūd ibn 'Umar TAFTAZÁNÍ, 15.
 Sād aldín IBN AL 'ARABÍ, 98.
 SĀDÍ. See Šaiḥ Muḥlih aldín.
 Saif aldín AL MAŠIDÍ.
 Saiyid Muhammad ibn Muhammad ibn 'Omar AL MUJRAD, 80.
 Saiyid Šaríf 'Alí al JORJANÍ, 107.
 SAKKÁKÍ. See Siráj-aldín.
 SAMARQANDÍ. See Abu Bakr.
 SANÚSÍY. See Abu 'Abdallah.
 AL SARWÍ. See Abu l 'Olá.
 Siráj-aldín 'Abu Yáqúb Yúsuf ibn Abu-Bakr al Ḥwárizmí, al SAKKÁKÍ, 15.
 SIWÁSÍ. See Humaid-aldín.
 T. Severne, 83.
 Severus, 147.
 Sídí IBN ABU L WAFÁ. See Abul Faḥl.
 SIM'ÁNÍ, 152.
 SIMNÁNÍ. See 'Alá' al daulaḥ.
 Sprenger, Dr. A., 142.
 SUBKÍ. See Táj aldín.
 SUḤARAWARDÍ. See Abu l futúḥ.
 Al Šádilí. See Abu l Wafá.
 Šaiḥ Abu 'Abdallah AL MAQARÍ al Maḡribí, 90.
 ŠAIḤ AUHADÍ, 113.
 Šaiḥ Muhammad AL 'Izzí, 128.

- Šaiḥ Muḥlih-aldín ŠADI, 3, 83,
158, 173, 174, 176.
- Šaiḥ Šarf aldín Amád ibn al
Fáriḥ, 94, 96.
- Šaiḥ Šiháb aldín 'Ahmad IBN
AL SIRÁJ, 38.
- ŠAIḤ WAFÁ, 4.
- ŠAIḤ ZÁDAH, 82.
- ŠAMĪ, 125.
- Šams-aldín 'Abu Bakr Muham-
mad ibn 'Ahmad ibn 'Abi Bašar
al MÍRÚZÍ al HIRQI, 22.
- ŠAMS-ALDÍN Abu 'Abdallaḥ al
ŠÁFÍYY, 96.
- Šams aldín ibn al Libnání AL
MINHÁJÍ, 95.
- Šams aldín Muhammad IBN AL
RIZÍQ, 28, 34, 37.
- Šams aldín NAWAJÍ, 99.
- Al Šaríf Abu l Qásim 'ALÍ IBN
TÁHIR al Murtaḥá, 104.
- Šarf-aldín Abu 'Abdallaḥ Mu-
hammad ibn Saíd al DÚLAḤ
al Buḥírí, 57.
- Šarf aldín AL HAMADÁNÍ, 97, 100.
- Šarf aldín IBN ÓNAIN, 94.
- ŠÁTIBÍ. See Abu Muhammad.
- AL ŠÁTIR. See Abu l Hasan.
- ŠIBILLÍ, 100.
- Šiháb aldín Muhammad ibn
Muhammad IBN AL ḠALIHÍ,
98.
- Šiháb-aldín ABU ḤAJLAḤ, 97.
- TAFTAZÁNÍ. See Šád aldín.
- Táj-aldín 'Abd-alwaḥḥáb ibn al
SUBKÍ AL Anḡarí, 14.
- TALMISTÁNÍ. See 'Afíf aldín.
- Taqí aldín HUSAINÍ, 156.
- TARSÚSÍ. See Abu Táhír.
- TAUQÍĪ. See Ahmed.
- Theodosius, 139.
- Tholuck, Dr., 70.
- Tischendorf, Dr. C., 133, 136.
- TA'ÁLIBÍ. See Abu Manḡúr.
- ṬABṬABÁĪ. See Muhammad Jálal
aldín.
- ṬAHAWÍ. See Imám Ahmad.
- ṬAL 'AḡRÍ. See Muhammad ibn
Yúsuf.
- ṬALHA, 127.
- Ṭarafah, 25.
- ṬÚSÍ, 127.
- ṬÁFIR AL HADDÁD al Iskandarí.
96, 197.
- ULÚḠ BEG, 101.
- WAISÍ i 'AJAM, 125.
- Wright, Dr. W., 134, 137.
- Yáqúb ibn Darí' (Carshunic
Scribe), 130, 131.
- YÁRHICÁRÍ. See Muḥlih aldín.
- YAZÍD IBN MU'ÁWÍYAH, 69.
- YÚSUF ibn Kamál al BURSÁWÍ, 23.
- Zain aldín IBN AL WARDÍ, 95.
- ZUḤAIR, 25.
- ZUḤAIR. See Baḡá' aldín.
- Zuḡair. See 'Alá' aldín.
- ZÚZANÍ. See Abu 'Abdallaḥ.

TITLES OF WORKS.

QUR'ĀN.

Al Qur'ān, 1, 2, 13, 16, 76, 78,
174, 175.

Qur'ān, portions of, 47, 52,
139, 151.

QUR'ĀNIC SCIENCE.

Tafsīr Abi Lait, 151.

Taisīr al tafsīr, 91.

Qur'ān, Commentary on, 91.

Qur'ān, Commentary on Chapter
Yā Sīn, 105.

Qur'ān, Divisions of, 73.

Qur'ān, explanation of mystical
letters in, 150,

Muntahab min Taisīr al tafsīr,
91.

TRADITIONS OF
MOHAMMED.

Hadīt, 47, 48, 73, 74, 76,
108, 125, 127.

Hadīt, Chapter on, 140.

Innocents, Account of the, 74.

Kitāb Firdaus, 108.

Mohammed, Description of, 75.

Mohammed, Genealogy of, 75.

Qaṣīdah al Burdah al maṣīyah,
57.

Al Rāzī, Extracts from the
works of, 107.

Šarh Hadīt 'Arba'in Manṭūm, 103.

Tīb al Habib fī Šarh Qaṣīdah
Burdah, 57.

Waṣīyah i Rusūl, 73.

PRAYERS.

Devotional Formulæ in Arabic,
explained in Turkish, 150.

Jizb Šaiḥ Nawāwī, 78.

Prayers, 72, 74, 78, 82, 105,
127, 140, 148, 149, 151

Prayer for the Dead (Arabic),
127.

Prayer, on the fittest places for,
48.

Risālah fī Rijāl al Ġaib, 75, 128.

Rijāl al Ġaib, Addresses to, 128.

Risālah Ġautīyah, 75.

Talqīn Maiyit, 107.

RELIGION AND JURIS-
PRUDENCE.

Aqāid al Dīnīyah, 124.

Asmā i 'Azam, 148.

Baiyān al sunnah wa l jamā'ah.

See *Nuṣraḥ al dīnīyah*.

Ceremonial Law (Arabic), 148.

Ceremonial Law, Fragmentary
questions on, 147.

Ceremonial Law (Turkish), 149.

Fatāwā of Ibn Ḥalāh, 105.

Fi l sawālat al muškilah, 117.

Foster Children, Legal opinion on the relationship of, 105.
 Genuflexions, Passage on, 149.
 Hanefite Articles of Belief, 48.
 Huṭbaḥs for the two great feasts, 18.
 Huṭbaḥ, 46.
 Huṭbaḥ áṭīmaḥ, 46.
 Al Iṣṣáh fi-lfurú', 129.
 Initiatory Formula, Interpretation of, 73.
 Jámi al durar. See Risálaḥ fi lṣaruriyaḥ.
 Jurisprudence, Arabic extracts on, 104.
 Kalimaḥ. 72.
 Kitábi Ahwál u Uṣúl i Dín, 75.
 Kitáb Al farídaḥ al bāriziyaḥ fi hall al qaṣídaḥ al ṣaṭib-íyah, 90.
 Masáil Mutafarriqaḥ, 47.
 Maṭnawí on the prophetic office, 78.
 Miṭṭáh al jannaḥ, 87.
 Al Mútazilaḥ, 48.
 Nahj al Balágaḥ, Extracts from, 106, 107, 113, 116.
 Kitáb Siráj al hukm al uṭṭámíah, 2.
 Nature of God, Chapter on, 81.
 Nuṣraḥ aldiníyah, 44.
 Ordinances, Treatise on, 78, 80.
 Religious Manual in Turkish, 52.

Risálaḥ fi lmanásik, 74, 110.
 Risálaḥ Muharram náma, 114.
 Risálaḥ ibn Abi Zaid, 77.
 Risálaḥ fi lṣaruriyaḥ manṭúmaḥ, 123.
 Risálát Šaiḥ Bahá'-aldín, 48.
 Šarh al áqáid, 107, 124.
 Šarh al ásmá' al Husná, 105.
 Šarh Minháj, Extract from, 105.
 The Seceders. See Al Mútazilaḥ.
 Seizure of goods for debt, 105.
 Al ṭurq al áliyaḥ lil iṣṣáh, 130.
 See Al Iṣṣáh fi l furú'.

PHILOSOPHY.

Asbáb al Tlm. 124.
 Báḥ fi Mārifaḥ ul Tlm, 140.
 Hárit ibn Al Asad, Moral sayings of, 127.
 Divine Providence, On the qualities which induce or hinder the bestowal of, 46.
 Kitáb Mašári wa maṭárihát, 84.
 Knowledge, On the senses and faculties in which it can exist, 47.
 Maqṣad i aqṣá, 70.
 Psychology, Essay on, 71.
 Religious Ecstasy, Definition of, 105.
 Risálaḥ Šamsíyah, 141.
 Sirr Anwár. See Šarh allamáḥ al rábiáh.

Soul, State of, after death, 105.
 Sufistic Cosmogony, 72.
 Šarh al lamāḥ al rabiāḥ, 143.
 Technical Sufistic Expressions,
 Explanation of, 71.
 Waḥyāḥ i Pīr 'Alī, 148.

DIVINATION AND MAGIC.

ʿAškāl al Raml, 29.
 On Amulets, 81, 111.
 Auguration, Chapter on, 105.
 ʿIlm al Símiyā, Chapter on, 29.
 Kitāb ʿUyún al haqāiq wa ʿiṣāḥ
 al ṭarāiq (extract), 29.
 Magic Square, 105, 106.
 Mohammed, How to dream
 about, 108.
 Omens drawn from the positions
 assumed by a dog, 129.
 On Omens (Turkish), 151.
 Prayer, Mystic ceremony to
 render it efficacious, 111.
 Risālah fi ḥawāṣṣ al hurúf,
 108, 109.

ASTRONOMY AND MATHEMATICS.

Ahkām ul nujúm, 21.
 Almanack, Persian, 156.
 Al ʿamal al muṣaḥḥah fi l rub'
 al mujannah, 37.
 ʿAsmā' al kawākib wa al ṭawā-
 bit, 30.

Astronomy, Extract from work
 on, 102.
 Barj, 73.
 Catalogue of the Stars, 73. See
 Barj.
 Aldurr al mantúr fi-l ʿamal bi-
 l rub' al dastúr, 31.
 Ephemeris for the year A.D.
 1552, 34.
 Ephemeris for the year A.D.
 1594, 33.
 Jāmi-ul hisáb, 23.
 Kašf al raib fil ʿamal bil jaib, 36.
 Kifāyāḥ al qunú' fi l ʿamal bi
 l rub' al maqtú', 33.
 Kitāb Aristárhús fi Jurmai al
 nairain, 180.
 Kitāb Ḥidāyāḥ al ʿAmil bi l rub'
 al Kámil, 37.
 Kitāb kašf al riyab fi l ʿamal bi
 rub' al mujaiyab, 34.
 Kitāb al Mulaḥḥaṣ fi l ḥaiāḥ
 al basítaḥ, 50.
 Kitāb Niḥāyāḥ al rutbaḥ fi-l
 ʿamal bi jadwal al nisbaḥ, 39.
 Kitāb al rauṣāt al muzahḥarát
 fil l ʿamal bi rubi l muqan-
 ṭarát, 101.
 Kitāb Siráj fídarajaḥ al Šams, 28.
 Kitāb Al Tabṣiraḥ fi-l ḥaiāḥ, 22.
 Kitāb Tahríral uṣúl (Euclid), 86.
 Fí Mārifaḥ al kawākib wal man-
 ázil, 32.

Maulúd i Mas'úd, 21.
 Mujaiyab Quadrant, Description of, 34.
 Al nukat al zaḥirát fi šarh al waraqát, 32.
 Prayer, On determining the time for evening, 36.
 Risálah fi l ámal bi l rub' al mujaiyab, 38.
 Risálah fí 'Istihráj al táríh, 28, 29.
 Risálah ála jadwal al áfáqí, 29.
 Risálah fi l jaib li l Ġarsí, 35, 36.
 Risálah majmú'ah, min kalám al mašáih ála l rub' ál mujaiyab, 33.
 Roman Months, On the, 36.
 Roz Námčá i Šaiḥ Wafá, 4.
 Rub' al Mastúr, Fragment from a work on the, 36.
 Šarh al mulahḥaḥ fi l hai'ah, 51.
 Taqwím, 156.
 Tashíl al Čálihí fí jámi uḡúl al 'Ulúġ Begí, 101.
 Theodosius, Spherics of, 139.
 Tuhfaḥ ul Čudúr, 61.
 Al Turq al siníyah fí hisáb al nisbah al síníyah, 35.
 Ukurr Tá'údúsiyús, 139.
 Waraqát fi-lámal bi rub' al muqanṭarát, 32.
 Waraqát, Abridgement of the introduction to, 33.

MEDICINE.

Electuary, Recipe for, 127.
 Flies and gnats, Specific for keeping off, 114.
 Health, Definition of the preservation of, 113.
 Al Kámil fi-l-ḡanáah, 30.
 Kitáb Šarh Fuḡúl Buqrát, 91.
 Meat, Recipe for sweetening it when tainted, 113.
 Medical Prescriptions, 78.
 Medical Prescription in Turkish, 128.
 Mičbáh. See Risálah fi Hifṭ al Čihhaḥ.
 Reptiles, On curing the bites of, 115.
 Risálah fi Hifṭ al Čihhaḥ mau-súmah bi Mičbáh Šaiḥ Auhadí 113.
 Risálah Šafá' liidwá' al wabá', 103.
 Risálah fi-l ṭibb, 111.
 Salt, Recipe for removing superabundant salt from soup, 113.
 Šarh Mújiz, 30.

NATURAL SCIENCE.

Ajáib ul mahlúqát, Extracts from, 33, 36.
 Miftáh al maqá'id wa mičbáh al mará'id (fragment), 34.

Zones, Division of the habitable world into, 34.

LEXICOGRAPHY.

Al Čiháh al 'Ajamíah, 138.

Dictionary of Arabic Synonyms, 40.

Kitáb Šámil al Luġát, 39.

Kitáb Al šudúr al đahabíyah wa-l quṭá al ahmadíyah fi l luġah al Turkíyah, 85.

Kitáb al Tahajjí, 151.

Language, Commentary on Hasan al Yamaní's Poem on, 68.

Niṭám al ġaríb, 63.

Risálah i Naṭm i luġát, 152.

Al tuhfaḥ fi l 'adab, 150.

Vocabulary, Arabic and Persian, 42.

GRAMMAR.

Arabic Grammar, Treatise on, 79, 80.

Arabic Verbs, Tables of, 180.

Ḥulāṣah al tanzíl fi 'adái lhurúf lil tartíl, 114.

Kitáb Ajrúmíyah, 81.

Kitáb 'Uqúd al Jawahír, 100.

Miftáh ul Miftáh, 15.

Persian Language, Treatise on the superiority of, 118.

Persian Plurals, Rules for formation of, 84.

Risálah fi l'cíg al Muškilah, 112.

Tuhfaḥ i Šáhidí, 60.

Wasílah ul maqáçid ila husn al maraçid, 40.

EPISTOLARY FORMS.

Inšá i Hukm i Muršidí, 117.

Inšá', Persian work on, 172.

Al Manšaát, li l çubáh, 106.

Manšaát Ḥwajaḥ Jahán, 117.

Panegyric on Sultan Sulaimán, 128.

Sultan, Form of address to the, 138.

HISTORY.

Afgháns, Treatise on the origin of, 157.

'Alamgír Náma, 5.

Dastúr náma e Kusrá, 154.

Jahángír Náma. See Táriḥ.

Kitáb Išráq al tawáriḥ, 88.

Niṭám al tawáriḥ, 75.

Niṭám al tawáriḥ, Turkish appendix to, 75.

Prophets, List of the, 71.

Qiçça i Amír Abu Muslim Mírúzí, 9.

Qiçça i Amír ul Múminín Hamza, 11.

Táriḥ Jahángír Náma Salímí, 153.

Tozak i Jahángír. See Táriḥ i Jahángír Náma.

BIOGRAPHY.

- Čúrat náma i Nawá'í, 127.
 Ďail táríh Buĝdád, 152.
 Hasanibn'Alí, Generosity of, 104.
 Hilyaḥ al Abčár fí Fačáil al Ančár, 149.
 Muhtár ěail Buĝdád li-l Simání, 152.
 Nasb i Jalál aldín Rúmí, 71.
 Tabaqát ulwustá, 14.
 Taimúr Lang, Account of, 31.
 Tarjuma i Munáqibi tawáqibí, 7.

POETRY.

Arabic.

- Arabic Poetry, 105, 113.
 Díwán Bakrí, 55.
 Díwán Čafíy-aldín Ibn Saraiyá AL HILLÍ, Extract from, 31.
 Kitáb Al mašárib al ḥaníyaḥ wal mawárid al šamsíyaḥ, 93.
 MAJNÚN, Poems attributed to, 122.
 Manṭúmaḥ Mufaččal bin Májidí, Extract from, 30.
 Matnawí Ahmad ibn 'Alí, 78.
 Muállagaḥ of 'Amrú al Qais, 62.
 See *Errata*.
 Poetry containing astronomical allusions, 37.
 Qaçaid Arabíyaḥ li Šaiḥ Sádí.
 See Kulliyát i Sádí.
 Qaçidaḥs, 62, 64, 65, 140.

Qaçidaḥ in praise of Moham-med, 149.

Qaçidaḥ al Burdaḥ al mačíyaḥ, 57.

Šarḥ al Muállaqát, 24.

Persian.

- Bústán i SÁDÍ, 3, 163, 173.
 Charades in Persian verse, 117.
 Chronogram, 125.
 Coffee, ĝazal in praise of, 125.
 Distichs, 125, 138.
 Díwán i 'Amír Hosraw, Extracts from, 126.
 Díwán i 'Anwarí, Extracts from, 117.
 Díwán i Háfiz, 60.
 Díwán i Háfiz, Extracts from, 107, 123, 126.
 Díwán i Háqání, Extracts from, 117.
 Díwán i Jámí, Extracts from, 125.
 Díwán i Mírzá ŠAUKAT, 7.
 Enigmas in Persian verse, 117, 121.
 Firdausi's Satire upon Šáḥ Mahmúd, Extracts from, 127.
 Ĝazal by Abu Bakr Samarqandí, 126.
 Ĝazals by Mír Hasan of Delhí, 126.
 Gulšan i Ráz, 71.

Gulšan i Ráz, Commentary on,
72.

Hamsa i JÁMÍ, 17.

Hird-náma i Iskandari, 18.

Kitáb al Habítát. See Kulliyát
i Sádí.

Kitáb i Marátí. See Kulliyát i
Sádí.

Kitáb i Mulammiát. See Kul-
liyát i Sádí.

Lailí u Majnún, 18, 19.

Love, Persian verse on, 108.

Moral Verses, 128.

Muámmát i Manţúmaḥ, 118.

Qaṣáid i Sádí. See Kulliyát i
Sádí.

Qaṣídaḥ by Faríd aldín Aṭṭár,
128.

Qaṣídaḥ by JÁMÍ, 125.

Risálaḥ dar Šarḥ i ġazal i Háfiṭ,
113.

Risálaḥ fi l qasmíyaḥ bil taḥajjí,
111.

Sáqí náma i Háfiz, Extracts
from, 127, 128.

Sádí, Quotation from, 117.

Šarḥ i Muškilát i Gulšan i Ráz,
72.

Subḥaḥ-ul Asrár, 17, 18.

Tetrastichs, 105, 111.

Tuhfaḥ ul Abrár, 17, 18.

Verses by Túsí, Asjadí, Anṣarí.

Yúsuf u Zuleihá, 18, 19, 170, 171.

Turkish.

BAĞÍRÍ, Poetry and enigmas
upon, 127.

Ġazal, 125.

Najátí, Poetry by, 127.

Poetry, 125, 138.

PROSODY.

Risálaḥ dar fann i 'Urúṣ, 119.

Risálaḥ dar fann i qáfíah, 119.

Risálaḥ manţúmaḥ dar ṣanái i
šir, 115.

İlm ul 'Urúṣ, 122.

PROSE.

Arabic.

'Aḥd al Aštar al Nahí, 106.

Conforti Politici. See Salwán
al Mutá', 145.

Kitáb Múnis al Wahíd, 43.

Majmúáh i 'Arabí wa Fársí, 102.

Risálaḥ fi l wujúd, 107.

Salwán al Muṭá' fi údwan al
ṭabá', 144.

Persian.

Gulistán i Sádí, 83, 162, 173,
174.

Kitáb i Čáhibíyaḥ. See Kulli-
yát i Sádí.

Kitáb i Ġazaliyát i Qadím.
See Kulliyát i Sádí.

Kitáb i Mufarradát. See Kulli-
yát i Sádí.

Kitáb al Muqatṭaāt. See Kulli-
yát i Sádí.

Kitáb i Rubá'iyát. See Kulliyát i Sádí.

Kitáb i tarjíát. See Kulliyát i Sádí.

Kulliyát i Sádí, 158, 176.

Letter from Šaiḥ Kamál aldín 'ABD AL RAZZÁQ to Šaiḥ 'ALÁ' ALDAULAḤ SIMNÁNÍ, 116.

Majálisi Panjgána. See Kulliyát i Sádí.

Majmú'ah i Fársí, 69.

Muámmát i Jámí, 120.

Risálaḥ dar 'Aql o 'Išq. See Kulliyát i Sádí.

Risálaḥ Daqá'iq al mārifaḥ fi haqá'iq al saltanaḥ, 116.

Risálaḥ i Dastán i Sultán Ábáqá. See Kulliyát i Sádí.

Risálaḥ dar Malik Šams aldín Tázi-gú. See Kulliyát i Sádí.

Risálaḥ dar Naḥíhat i Ankiyánú. See Kulliyát i Sádí.

Risálaḥ dar Naḥíhaḥ ul Mulúk. See Kulliyát i Sádí.

Risálaḥ Qalandaríyaḥ, 115.

Risálaḥ dar sawál ḡahib Díwán. See Kulliyát i Sádí.

Risálaḥ šam', 115.

Risálaḥ dar taqrír i díbáča. See Kulliyát i Sádí.

Risálaḥ Wálidíyaḥ, 155.

Tahliyaḥ al hulal. See Muámmát i Jámí.

Turkish.

Hikáyaḥ qirq wazír, 81.

Naḥíhaḥ al Mulúk, 59.

Burmese, Page and a half in Burmese characters, 140.

CHRISTIAN.

Arabic.

Apocalypse, The. See Tafsír i Abugálmisís.

Apocalypse of St. John the Apostle, 133, 136.

Apocalypse of St. Paul, 132.

Archelides, St., Story of, 131.

The Discourse of Our Lord to His disciples upon the Mount of Olives before His Ascension, 136.

I'tiqád al 'Imánaḥ al Masíhíyaḥ, 26.

Kitáb al mazámír, 23, 146.

Maḥúraḥ al qadís Yúhanná, 135.

Məgillat Ekah, 27.

Məgillat Ester, 27.

Məgillat Qoḥelet, 27.

Məgillat Rúť, 27.

Məgillat Šír ḥaššírím, 27.

Qiççaḥ Niyáh al Saiyidaḥ Máratí Miryam. See Transitus Mariæ.

Qiççaḥ al Qadís Mária Baulá, 135.

Risálaḥ 'Iútiúhiús, 82.

Story of St. Archelídes, or Heracleitus, 131.

Tafsír al Abugálmisís, 147.
 The Testament of Adam to Seth
 his son, 135.
 Transitus Mariæ, 133, 134.

Virgin Mary, Early history of
 the, 134.

Story of St. Paul, in Turkish, 48.

WORKS QUOTED OR REFERRED TO IN THIS CATALOGUE.

Alfíyah IBN MÁLIK, 79.
 Alnúr al lámí wa l buḥán al
 sáti, 46.
 Al tibr al masbúk fí naḥíhaḥ
 al mulúk, 59.
 Anwár al tanzíl wa asrár al
 táwíl, 75.
 Apocalypses Apocryphæ (ed.
 Tischendorf), 133, 136.
 Apocalypse of St. Peter, 135,
 137.
 Bahr al Ġaráib, 40.
 Bibliotheca Indica, 142.
 Catalogue of Carshunic MSS. in
 Bodleian Library, 135.
 Ḥahíh al Buḥarí.
 Ḥaháh ul ġars, 40.
 Codex Pseudepigraphus, Vet.
 Test. 137 *n*.
 Elphinstone's History of India,
 5.
 Fawáid Muhásin, 107.
 Fragments d'un livre Gnostique,
 137.
 Haft Aurang, 18.

Hikáyát arbaín ġubh wa ámsá',
 82.
 Hirz al ámání wa wajḥ al ta-
 ḥání, 90.
 Histoire de la Sultane de Perse
 et ses Vizirs, 82.
 Historia Pauli Monachi Samari-
 tani, 135.
 Historia Pauli Monachi in Sa-
 maria, 135.
 Historia Pauli Monachi qui
 Dæmonem in Balneo allo-
 cutus fuit, 135.
 Jámí ul kabír, 62.
 Kitáb al faláh, 116.
 Lane's "Modern Egyptians,"
 105.
 Majmá, 40.
 Maqámát al Harirí, Chenery's
 Translation of, 45 *n*.
 Mašúf, 40.
 Máṭír i 'Álamgírí, 5.
 Maṭnawí MAULAWÍ RÚMÍ, 61.
 Menelai Spherica, 139.
 Miḡbáh al arwáh wa asrár al
 ašbáh, 114.

- Miftáh ul 'Ulúm, 15.
 Miyár i Jamálí, 40.
 Morley's Catalogue of the Royal Asiatic Society's MSS.
 Munáqib ul 'Arifín wa murátib ul kašifín, 8.
 Muntahíy-al idrák, fí taqásím al afláq, 22.
 Muntahab, 40.
 Muqaddamaḥ al Adab, 40.
 One Primeval Language (Forster), 157.
 Qaḥídaḥ Šatibíyaḥ, 90.
 Risálaḥ Qásimíyaḥ, 40.
 Sacred Literature, Journal of, 134.
 Salámán u Absál, 18.
 Sámí, 40.
 Silsilaḥ ul Dahab, 18.
 Ssufismus, Dr. Tholuck, 70.
 Syriac Apocrypha, 137.
 Šawáhid, 40.
 Šáh-Náma, 20.
 Tadkiraḥ ul Salátín, 5.
 Tariḥ Háfí Hán, 5.
 Tauqíát Kusrawíyaḥ, 155.
 Tuhfaḥ, 40.
 Tuhfaḥ al bulagá' min niṭám al lagá', 63.
 Tabaqát ul Šáfííyaḥ, 14.
 Urwaḥ li aḥl al hilwaḥ wa l jilwaḥ, 116.
 Visio Beati Pauli de Poenis infernis, 133.
 Wámiq u 'Udrá, 156.
 Zend Avesta, 137.

ERRATA.

The following are for the most part *emendations of the manuscript readings*, the passages as quoted in the Catalogue being a literal representation of the various texts, which are in many places inaccurate.

PAGE	LINE	For	read	مطهرين
1	12	For	مطهرين	مطهرون
3	2	„	ثقه	ثقتي
3	4	„	نسبح	نسبح
9	1	„	حصام	حصام
14	18	„	وجه	وجهها
ib.	ib.	„	صل	صلي
15	4	„	أخصاء	أخصاء
25	2	„	أقترح	أقترح
28	23	„	تعالى كفى	تعالى وكفى
32	2	„	يوقعنا	يوفقنا
ib.	37	„	الكواكب المنازل	الكواكب و المنازل
35	17	„	الله المرجع	اليه المرجع
36	25	„	وإصلاة	والصلوة
38	11	„	زين سماء	زين السماء
ib.	13	„	بالصواب	بالصواب
40	26	„	التاب	التراب

PAGE LINE

46	25	For	بحلالك read	بحلالك
49	17	„	تاذيب	تاذيب
ib.	21	„	ابو اليقظان	ابي اليقظان
51	21	„	بروج سراج	بروج سراج
53	5	„	الهم	اللهم twice.
56	24	„	جنين	المسلمين
58	1	„	السابقه	السابقه
ib.	4	„	سبحان	سبحان
ib.	5	„	الهم	اللهم
62	2	„	عباد اخلقهم	عبادا خلقهم
ib.	16	„	الخصراء	الخصراء
ib.	20	After the word Qacídaḥ, insert “by Amrū al Qais.”		
63	14	For	جارية read	جارية
ib.	17	„	تقدوها	تغدوها
ib.	18	„	شخ	سبح
ib.	19	„	ثابط	تابط
64	13	Omit the word اللجماء.		
ib.	16	For	خذو read	خذوا
ib.	ib.	„	نسأل	نسأيل
ib.	24	„	دمنته	دمنة
ib.	ib.	„	شغفة	شغفت
65	4	„	يتعملن	بتعملن
ib.	7	„	انت	ابت

PAGE LINE

65	8	For	حدّ read	حدّ
66	5	„	الالوان	الاكوان
ib.	9	„	الرايح	الراح
ib.	9	This verse should be read :		
خيالٌ سري والنجم في الغرب راسخ الم و من دون الحبيب فـراسخ				
ib.	11	For	الا read	لا
ib.	15	„	بالسفري	بالسفر
ib.	ib.	„	حذري	حذر
ib.	17	„	بالبرازي	بالبراز
ib.	19	„	جمي	مُحيّا
ib.	21	„	تغش	نعش
ib.	23	„	صَرَفَ	صَرَفَ
67	2	„	فنزهدت	فزهت
ib.	6	„	ظفر سهام فواتر اللحاظ	ظفرت سهام فواتر الالحاظ
ib.	8	„	عذلو ممن	عذلو فمن
ib.	10	„	مجداً	مجدي
ib.	12	„	اغرا	اغرا
ib.	16	„	صنعت	صنعت
ib.	18	„	تضمن	تصمي
68	2	„	تهوا and رضوا	تهوي and رضوي

ib. 5 The first half of the verse should be read thus :

هديت يا طيف هل لي ثناياه

PAGE LINE

68	12	For	بالجرعائي	read	بالجرعاء
ib.	ib.	„	تفقها	„	تَعَقَّتها
ib.	26	„	الهود	„	الحدو
ib.	ib.	„	جعات	„	حَبَّات
69	4	The second half of the verse should be read :			
			فطول مكثك منسوب الي العجز		
ib.	6	For	كأس	read	كاس
ib.	9	„	اذا لم تعني	„	اذا لم تعني
ib.	13	„	ذو شجاً مترنم	„	ذا شجاً وترنم
ib.	ib.	„	المخيم	„	المخيم
ib.	16	„	نقس	„	نقشا
74	24	„	وصل	„	وصلي
77	15	„	بنعمتيه and بحكمتيه	„	بنعمته and نحكمته
79	9	„	بذلك	„	بدلاً
ib.	12	The verse should be read :			
			وان يُيسّر لي سعيّاً اكون به * مستبشراً امناً لا باس ولا وجلا		
80	4	For	حمد لله	read	حمدت الاهي
ib.	ib.	„	ذو العلا	„	ذوي العلا
ib.	6	Read	وبعد علي خير النبيين احمدا * صلوة تعم الافق ومنندلاً		
83	10	For	ملكة	read	ملكه
85	9	„	كفيه	„	يكفيه
86	21	„	وقفني	„	وقفني

PAGE LINE

88	20	For	منتخباً	read	منتخباً
ib.	ib.	„	كافية	„	كافة
89	2	„	والمال	„	والمآل
ib.	4	„	بالدوام واختلاف	„	بالدوام اختلاف
90	15	„	رسوله	„	رسوله
ib.	18	„	وونعون	„	ونعون
ib.	19	„	الخذلان وان علينا	„	الخذلان وان يمن علينا
ib.	ib.	„	انها رضي	„	وانهاه رضي
ib.	20	„	حسبنا بالله	„	حسبنا الله
97	18	„	حرف شين	„	حرف الشين
100	21	„	لمجده	„	لمدده
102	5	„	تحتاج	„	يحتاج
ib.	6	„	وب	„	رب
103	13	„	الهم	„	اللهم
ib.	20	„	الاليهي	„	الالهي
ib.	21	„	ينفع	„	ينفع
106	22	„	ايشاروان	„	ايشاره ان
110	22	„	ومنصرف	„	وينصرف
112	23	„	نعماية	„	نعمايه
116	10	„	وصل	„	وصلّي
117	10	„	الرضاء	„	الرضي
124	13	„	اله	„	الله
ib.	14	„	اقري	„	اقوي

PAGE LINE

124 14 *For**read* الأبرص

الأبرص

129 16 *Read*

كتاب النكاح النكاح في اللغة عبارة عن النضم تقول العرب انكحنا الفري
فسنري ومنه قول القايل ان القبور تنكح الايامي اي تنضم و تجمع وفي
عرف اللسان الشريعة تطلق ويراد به العقد قال الله تعالى فانكحوهن
بأذن اهلهن والمراد به العقد الخ *

Ends :

وكذلك لو حلف لا ياكل من هذه الشاة فاكل من لبنها او من سمنها
لم يحنث لان عين الشاة تؤكل فتناولت اليمين عنها لا ما يتوالد
منها *

138 15 *For**read* الاسماء

الاسماء

140 24 „

النَّوَّام

النَّوَّام

144 4 „

يحاز

فجاز

ib. ib. „

تلزم

بستلزم

ib. 19 „

بلله

يالله

149 12 „ *Hal'yaḥ,*„ *Hilyaḥ.*

161 13 „

دوف

رؤف

ib. 21 „

كعبد

كعبه

167 10 „

فديم

قديم

في التاريخ

فَتَشُوا الْكُتُبَ^١ لِكِي تَسْتَكْشِفُوا
 مِنْ كَلَامِ الْأَقْدَمِينَ الْخَبَرَ
 دَرَجُوا لَكُنْهُمْ أَبْقُوا لَنَا
 مِنْ عُلُومٍ وَفَنُونٍ أَثَرَ
 خَلَدُوهَا فِي الْقِرَاطِيسِ لِمَنْ
 رَامَ فِي أَحْوَالِهِمْ مُعْتَبَرَ
 لَيْسَ يَخْلُو الْمَرْءُ مِنْ فِائِدَةٍ
 يَجْتَنِي فِي الدَّرْسِ مِنْهَا الثَّمَرَ
 وَقَسِ الْأَتِي مِنْ الْأَحْوَالِ فِي
 هَذِهِ الدُّنْيَا عَلَيَّ مَاضٍ جَرِي
 لَا تَرَى شَيْئًا جَدِيدًا إِلَّا مَا
 شَبَّهَهُ قَدْ مَرَّ فِيهِمَا غَمَرًا
 وَلِهَذَا نَحْفَظُ الْكُتُبَ لِكِي
 نَغْنَمَ الْفَهْمَ وَنَدْرِي السِّيَرَ
 وَمَنْ الْوَاجِبُ اتِّقَانًا لَذَا
 فِي بَيُوتِ صَوْنِهَا مَدَّخَرًا
 إِنْ نِي أَدُورِدَ بِأَمْرِ الَّذِي
 كُنْتُ فِي تَدْوِينِهَا مُسْتَبْصِرًا
 قَالَ لِي الطَّالِبُ لَمَّا تَمَّ أَرْخِصْتُ بَيْنَ لَتَرْنَتِي الدَّفْتَرَا

سنة
 ١٨٦٨

E. H. PALMER.

¹ St. John v. 39.

Page 10

The first thing I noticed when I stepped
out of the car was the cool breeze
against my face. It felt like a warm blanket
after a long, hot day. The sun was still
high in the sky, but the air was just
what I needed. I took a deep breath
and felt my chest expand. The world
around me seemed to be in a state of
perfect harmony. The birds were singing
in the trees, and the leaves were rustling
in the wind. It was a beautiful sight
to see. I had never before. The
scenery was breathtaking. The mountains
were so close, and the water was so
clear. It was like a dream. I had
heard so much about this place, but
now I was here. It was everything I
needed. The air was so fresh, and the
view was so amazing. I had found
what I was looking for. It was
perfect. I had found my home.

10

HEBREW AND SAMARITAN MSS.

R. 4. 53.

The Book of Esther. A scroll of vellum on rollers. A MS. for private use in the synagogue; written without *taggin* in an Ashkenazic hand.

R. 8. 1.

Collection of Jewish Prayers.

1. אֲדוֹן עוֹלָם (See תפלת ישראל, ed. Behr, München, 1827, p. 61).
2. בְּרוּךְ שֶׁאָמַר (Ibid. p. 26).
3. יִתְבָּרֵךְ (Ibid. p. 70).
4. יְהִי רָצוֹן (Ibid. p. 122).
5. קִבְּלָת שַׁבָּת (Ibid. p. 152), with the usual Psalms, and the לְכָה דָּוִד of Solomon ha-Levi ibn Alqabits.
6. קְדוּשַׁת לְרֹאשׁ (Ibid. p. 470), קְדוּשַׁת לְשַׁבָּת בְּבֵית הַכְּנֶסֶת (Ibid. p. 478), קְדוּשַׁת לַיָּמִים טוֹבִים (Ibid. p. 474), followed by השְׁנָה (Ibid. p. 476), and the הַבְּרָלָה (Ibid. p. 476).
7. עֲרוֹב תְּבִשִּׁילִין.
8. עִירּוּבֵי חֲצֵרוֹת (See תפלת יעקב, ed. Wien, 1864, p. 140).
9. בְּרַכַּת הַגּוֹמֵל (Ibid. p. פז).
10. עַל הַכֹּל (Ibid. p. פז).

11. ותגלה (Ibid. p. 41), and ויעזור (Ibid. p. 87), followed by the benedictions before and after the reading of the Torah.

12. מי שבירך (not printed, but traditional with the reader, varying according to the occasion).

13. Benedictions for all occasions, before and after the reading of the lessons from the prophets (הפטרות). (Ibid. p. 88).

14. מי שבירך (Ibid. p. פה), both, followed by the

אשרי יושבי ביתך (Ibid. p. 91), followed by אב הרחמים, עוד יהללך סלה, etc. Next comes the מי שבירך for those who will fast on Monday, Thursday, and Monday after each of the two great festivals Passover and Tabernacles, in allusion to Job i. 5 (Ibid. p. צא).

16. מי שעשה (Ibid. p. 90), but the יהי רצון is omitted.

17. יזכור (Ibid. p. צ), followed by two prayers (מי שבירך), the first for New Years' Days and the Day of Atonement, and the second for the three principal festivals (Ibid. p. 91).

מי שבירך אבותינו (Ibid. p. 91), followed by אל מלא רחמים אברהם יצחק ויעקב משה ואהרן דוד ושלמה הוא יברך את כל הקהל הקודש הזה עם כל קהלות הקודש וישובים וסביבות של כל עיר ועיר הם ונשיהם ובניהם ובנותיהם וכל אשר להם כל מי שיתן נדבת לבו הן איש הן אשה ללומדי תורה ולעניי ירושלים עיר חקדש בשכר זה הקדוש ברוך הוא יזכהו לראות בבנינה ולשמוח בתיקונה וישמרהו ויציליהו מכל צרה וצוקה ומכל נגע ומחלה ויזכהו לביאת משיחנו ולהביא נדבתו לבנין בית המקדש במהרה בימינו בעגלא ובזמן קריב וישלח ברכה והצלחה בכל מעשה ידיו עם כל ישראל אחיו ונאמר אמן:

18. מנהג פיהם Prayer (from the ritual of Bohemia) for the Emperor Leopold I. (1658-1705).

האלהים אשר ברא את השמים ואת הארץ וכל צבאם ואשר ברך את אבותינו אברהם יצחק ויעקב משה ואהרן דוד ושלמה

וכל המלכים המבורכים הוא יברך את אדוננו המיוחס מאד
הקיסר רומי המהולל לעפלטום אותו ואת כל אשר לו ירום
הודו וקרנו יגדל כסא מלכותו ירום ונשא גבה מאד וישמרהו
ויחייהו מכל צרה וצוקה וידבר עמים תחת רגליו ויפלו שנאיו
תחת כפות רגליו וכל אשר יפנה יצליח ויתן לו אלהים לב חכם
ונבון לעשות משפט וצדקה חסד ורחמים ולהיות טוב ומיטיב
לכל ויחייהו בבריאת גוף נשמה לאורך ימים טובים וישכיל
ויצליח בכל דרכיו ובכל מלחמותיו הוא וזרעו וזרע זרעו
ואת כל יועציו ואת כל שרי צבאותיו ואת כל חייליו כל אחד
ואחד בשמו ובימינו ובימיו תושע יהודא וישראל ישכון לבטח
ובא לציון גואל וכן יהי רצון ונאמר אמן:

19. הנותן תשועה Prayer for the Royal Family.

20. [סדר תקיעת שופר] (ת"י ed. 1864, p. 156).

21. [סדר חנוכה] Service in commemoration of the Re-Dedication of the Second Temple in the time of Antiochus. The three benedictions (Ibid. p. קעה), accompanied by a cabbalistically arranged שוית-מנורה, Psalm lxvii., written in the form of the seven-branched candlestick. Above is a verse (Psalm xxxvi. 10), below is a cabbalistic device. The Rubric הנרות הללו (Ibid. p. קעה^b).

22. מגלת אנטיוכוס in Hebrew (Seder Tephilloth, ed. Venice, 1624, fol. 190).

23. ברכת אירוסין ונשואין, so called, but containing the whole marriage service (ת"י, ed. 1864, p. קפב).

24. ברכת המילה, the Circumcision Service (Ibid. p. 183).

25. סדר פדיון הבן, the Service for the Redemption of the First-born (Ibid. p. 185).

26. לפורים, the Service for Purim, beginning with a reference to Psalm xxii., which is now recited by the Sephardic Jews only. Then follows על הנסים (Seder Tephilloth, ed. Venice, fol. 207^a), the last clause of which is no longer found in the Ashkenazic and Sephardic

services, but in the Italian. Lastly, the reading of the **מגילה**, preceded by the three benedictions. The benediction which concludes the service is followed by **ארור המן** (Ibid. fol. 207b).

27. **ברכת לבנה**, commonly known as **קדוש הל'** (Ibid. fol. 162b, somewhat differently arranged).

28. **תפילת הדרך** (Siddur, ed. Bloch, Hannov. 1840, p. 94).

29. **תפילת הים**, ascribed to Nachmanides (Seder Tephilloth, ed. Athias, Amsterdam, 1621, fol. 224a.).

30. **הטבת חלום** (Talmud, *Berachoth*, fol. 55b).

31. The same continued, now recited by the Ashkenazic Jews on all occasions when the sacerdotal benediction is pronounced by the Aaronites. (See **ת"י**, ed. Behr, p. 391.)

32. **תפילה ליושב בבית האסורים**, a Prayer by Leo di Modena, to be recited by one who is in prison.

33. A Moral Poem (**תוכחה**) by Solomon ibn Gabirol, beginning **שלמה**, and forming an acrostic on his name, **הקטן ברבי יהודה**.

34. An Alphabetical Acrostic Poem of the same kind, beginning **אור קדמון**, ascribed to R. Judah ha-Hasid in the **אור מותי** of Moses Chagis.

35. **נוסח ודוי שכיב מרע**, Formula of Confession for one who is at point of death (Seder Tephilloth, ed. Amst. fol. 218b).

36. An Alphabetical Acrostic, beginning **אתה הוא אלהינו** (Machazor, ed. Leipzig, 1851, i. 29).

After this is written in rubric the prayer to be recited on entering a burial ground by one who had not been there for thirty days (**ת"י**, ed. Wien, p. 200).

37. A Poem in double alphabetical acrostic (Machazor, i. קמז), beginning **היכלות רבתי**, from the **האדרת והאמונה** (xxvi. 7). See Jellinek, *Bet ha-Midrash*, iii. pp. 103, 104.

38. [**צדוק הדין**], The Ashkenazic Burial Service (**ת"י**, p. 200).

39. A continuation of the same (Ibid. p. ר).

40. **הקפה שעושין למת**, Portion of the Sephardic Burial Service (Seder Tephilloth, ed. Amst. fol. 219b), followed by a **השכבה** (or prayer for the dead) for a man (Ibid, p. 220b).

41.

(a) A moral notarikon on **מביא זהב כסף נחשת** in the style of Jacob ben Asher (Baal hat-Turim).

(b) Four lines of verse, containing moral reflections, beginning **אדם דואג**.

(c) A moral poem (**תוכחה**) in five lines, each ending **לך**.

42. **הלכות שחיטה**, Rules for slaughtering animals for food (Seder Tephilloth, ed. Ven. fol. 221b).

43. **סדר ברכות קודם אכילה**, Grace before Meat for ordinary days (**ת'י**, ed. Behr, pp. 8, 486).

44. **ברכת המזון אחר אכילה** Grace after Meat for ordinary days (Ibid. p. 488).

45. **זמר נאה לשבת**, A Poem for the Sabbath, beginning **יום זה** and forming the acrostic **ישראל**, by Israel hag-Ger, or the proselyte, whose surname is apparently given in the last stanza, though it is obscured by the unnecessary insertion of **י** in the second line (**ת'י**, ed. Wien, p. בקר). In a MS. of the 15th century, in the University Library (Add. 491, fol. 17b), the **י** is omitted, which confirms the conjecture of Zunz (*Literaturgesch.* p. 511).

46. **זמר נאה לחנוכה**, A Poem for the Dedication, beginning **מעוז צור ישועתי**, and forming the acrostic **מרדכי**, perhaps by Mordecai b. Isaac ; see Zunz, *Literaturgesch. d. Syn. Poesie*, p. 580 (**ת'י**, p. בקעה). The last stanza, beginning **חשוף**, is omitted.

47. **זמר נאה לפורים**, A Poem for Purim, beginning **אגני קם**, and forming the acrostic **אברהם**.

48. **לפסח**, An Alphabetical Acrostic for Passover, beginning **אז רוב נסים**, by Jannai, the reputed teacher of Eleazar Haq-Qalir. (See Hagada shel Pesach.)

49. **אחד מי יודע**, A Poem beginning with these words, belonging to the Ashkenazic domestic service of the first two Passover nights.

50. קריאת שמע על המטה, A Prayer to be recited in bed before going to sleep (ת"י, ed. Behr, p. 508).

On the last page in rubric is the following colophon : נאם הכותב אהרן בן א'א הר'ר משה זצ"ל ממדינות ליטא מק'ק נאוהרדק giving the name of the scribe, Aaron b. Moses, of the province of Lithuania, of the holy congregation of Novogrodek.

R. 8. 2.

Folio, paper.

(1) Isaiah ; Hebrew and Latin, on opposite pages. Sephardic writing. 96 leaves.

(2) The *Moreh maqom* of Elisha of Viterbo, written in Latin by Gabriel de Cingulo. 155 leaves.

At the end is the copyist's signature : "Ego gabriel d̄ cingulo Auctore Eliseo hebreo Viterbiesi scribebā."

(3) Rabbi Moses Geroniensis (Ramban) on Exodus. Latin ; imperfect. 8 leaves.

The signature "Sam. Hinton" occurs inside the first cover. The whole volume is in the same handwriting, which is identical with that of MS. Gg. 4. 34. in the University Library.

R. 8. 3.

Folio, paper ; 235 leaves.

(1) *Observationes Grammaticæ, et Criticæ, Rhetoricæ, cū Disquisitione de Rad. hebr. Investig. et syllabo radicū difficiliorū, ad accuratiorem Linguae sanctæ adeóq; Locorū S. Scripturæ in vtroque Fœdere cognitionem manuducentes In antecessum alterius operis quod Deo Volente D. S. Etonensis suo tempore exhibiturus est φιλεβραίους.*

(2) Notes for an Arabic Grammar.

(3) *Ars Cabalistica.*

(4) *Linguae Gallicæ Elementa in accuratiorem methodum digesta.*

- (5) Two leaves of miscellaneous Notes on Hebrew, probably belonging to (1).

This volume is in the handwriting of Dr. D. Stokes, Canon of Windsor. The first part of it is a rough copy of R. 8. 10.

R. 8. 4.

Folio, paper; 41 leaves.

Abbreviationes Rabbinicæ. Hebrew and Latin. Dedicated to Dr. Nevile, Master of Trinity College, Cambridge (1593-1615), whose arms are painted upon a blank leaf at the beginning. The name of the writer appears to have been Jacob Wolf, a Polish baptized Jew. The book was presented to the Library while the building was still new, and must, therefore, have been written between the years 1608 and 1615.

R. 8. 5.

Folio, paper; 19 leaves.

דרך אמונה *Derek emúnáh*, by Meir ibn Gabbai, in answer to the ten cabbalistical questions of Joseph hal-Levi. Edited by Samuel of Bohemia. Written in a Sephardic hand by Samuel of Saragossa (See Fürst, *Bibl. Jud.* i. 311, 395; Steinschneider, *Catal. Libr. Hebr. in Bibl. Bodl.* 1698).

R. 8. 6.

Folio, vellum; 83 leaves.

Hebrew Psalter, with three Latin versions, one interlinear and literal, the others Jerome's Hebrew and the Gallican version in parallel columns, the latter being on the outside of each page. At the beginning is bound up a portion of two leaves of another Hebrew MS. on vellum, containing six columns (1 Chron. vi. 50 [65]—viii. 8, and x.

3-12), written in an Ashkenazic hand by a Jewish scribe of the 13th century. It was apparently prepared for a Latin version to be written in the spaces between the columns.

In the Hebrew text of the Psalter, there are no divisions between Psalms 32 and 33, 47 and 48, 70 and 71, 92-95, 96-99, 103 and 104, 116 and 117, 118 and 119. Psalm 78 is divided at verse 38, Psalm 115 at verse 12, Psalm 116 at verse 12, and Psalm 118 at verse 5. Folios 17-24, containing Psalms 32, 6 to 43, 1, are unpointed. Kennicott, in his *Dissertatio Generalis*, p. 79, assigns this MS., which he calls "cod. 97," to the beginning of the 14th century.

R. 8. 10.

Folio, paper; 154 leaves.

Observationes Grammaticæ, Criticæ, Rhetoricæ, Poeticæ, cum Disquisitione de Radicis hebr. Investigatione et Syllabo Radicum difficiliorū, ad accuratiorē Linguae Sanctæ, adeoq; Locorum Sacræ Scripturæ, in utroq; Fœdere, cognitionē manucentes. [Auctore D^{re} Stokes Canonico de Windsor.]

A fair copy of R. 8. 3 (1). This volume contains the first part of the work.

R. 8. 11.

Quarto, paper; 178 leaves.

Disquisitio, De Radicis, seu Thematis hebr. Investigatione.

A continuation of the preceding.

R. 8. 13.

Folio, vellum; 70 leaves. Ashkenazic hand, about A.D. 1400.

שְׁעָרֵי אֹרָה *Ša'ré óráh*, by Joseph ben Abraham ibn Giquatilia, disciple of the famous Abraham Abulafia. This copy contains considerably more than any of the printed editions.

R. 8. 14.

Quarto, paper; 195 leaves, imperfect at the end, wanting, apparently, one leaf only.

משפט ספר חשן *Séfer hóšen mišpát*, "The Breastplate of Judgement," the fourth of the four Turim, by Jacob b. Asher. Ashkenazic writing of the early part of the 15th century.

R. 8. 18.

Quarto, paper.

(1) Fol. 1a. referred to as p. נ" in fol. 7b. of the following work. It contains miscellaneous cabbalistic *kěvânót* (כוונות) and *nótáríkón* (נוטריקון) in the style of Baal hat-Turim. Fol. 1b. contains various directions concerning the number and nature of the daily prayers, extracts from the הלכות גדולות *Hálákot gédólót*, respecting the fasts throughout the year; and several cabbalistic combinations (צרופים).

(2) Foll. 2-12b, l. 18. Cabbalistic interpretations of the Tephilloth, comprising the daily prayers, the prayers for the Sabbath, the new moon, the festivals of the Dedication and Purim, together with Psalm xxii. and part of the Egyptian Hallel. Fol. 12b. l. 19. A portion of Psalm lxvii., so far as it explains the accompanying figure of the *měnoráh*, cabbalistically interpreted.

The author's name is unknown, but his brother was a R. Perets, who is mentioned on fol. 12a. On fol. 3a, we find the following, which may serve as a clue for his identification: וראיתי בקהל קדש קהל שאמורה (Zamora) תקון מחכמים גדלים שקבלו מחכמים גדולים שליפנהם (sic) בפרט מהחכם החסיד ר' אבא מרביין תורה בעיר לידישמא (Ledesma) On fol. 10a, l. 17, unless this is

an addition of the later copyist, we find the name of הגאון הה'ר משה קרדוירו זצ"ל, that is, probably, R. Moses Cordovero, who died in Saphet, A.D. 1570.

On fol. 11a is a curious illustration of the word המפענה.

(1) and (2) are written in a Sephardic hand, partly cursive and partly Rashi, about A.D. 1600.

(3) הלכות שחיטה *Hilkót šehitáh*, by Joseph Zarfati b. Aaron of Tetuan, written by himself in the month Elul of the year בק"ש (A.M. 5402, A.D. 1642). Sephardic hand; 21 leaves.

R. 8. 19.

Quarto, paper; 120 leaves. Sephardic hand of the early part of the 15th century.

(1) Foll. 1-30a. The title ביאור השמע *Biúr haš-šemá*, is given in a later Sephardic hand; and in a still later Italian hand it is called שמע הטבעי *Šemá haṭ-tib'í*. A commentary on Aristotle's Physics, based on Ibn Roshd (Averroes).

The contents are as follow:—1-4b (Arist. *Phys.* prol. lib. i. sum. 1); 4b-8b (sum. 2, cap. 1); 8b-9b (sum. 2, cap. 4); 10a-11b (lib. iv. sum. 1, cap. 1); 11b-13a (cap. 2); 13a to 13b (cap. 4); 13b (cap. 7); 14, 15 blank; 16a (lib. vii. sum. 1, cap. 1); 16b (Arist. *De Anima*, lib. ii.); 17 blank; 18a-20b (*Phys.* lib. ii. sum. 1, cap. 1-6); 21 blank; 22a-28a (*Phys.* lib. ii. sum. 3, cap. 1, 2); 28a-30a (lib. iii. sum. 2, cap. 4, 5); 30b, 31 blank.

(2) Foll. 32a-63a. ביאור שמע הטבעי *Biúr šemá haṭ-tib'í*. Another commentary on Aristotle's Physics, based on Ibn Roshd; perhaps by the same author as the preceding.

The following are the contents:—32a-33b (Arist. *Phys.* lib. i. sum. 1, cap. 1); 33b-35b (cap. 2); 35b (sum. 2, part. 1, cap. 1); 35b-37a (cap. 2); 37a-38a (cap. 3); 38a-39a (cap. 4); 39a-39b (sum. 2, part. 2, cap. 1); 39b (cap. 2); 39b (sum. 3, cap. 1); 39b-40a (cap. 2); 40a-40b (cap. 3); 40b-41a (cap. 4); 41a-41b (cap. 5); 41b (lib. ii. sum. 1, cap. 1); 41b-42a (cap. 2); 42a (cap. 4, 5); 42a (cap. 6); 42a-42b (cap. 7);

42*b* (lib. ii. sum. 2, cap. 1); 42*b*-43*a* (cap. 3); 43*a*-44*a* (lib. ii. sum. 3, cap. 1); 44*a*-45*b* (cap. 2); 45*b*-46*a* (cap. 3); 46*a*-47*a* (cap. 4); 47*a* lib. iii. sum. 1, cap. 1); 47*a*-48*a* (lib. iii. sum. 2, cap. 1); 48*a*-49*a* (cap. 2); 49*a* (cap. 3); 49*a*-50*a* (cap. 4); 50*a* (cap. 5); 50*a*-50*b* (cap. 6); 50*b*-51*a* (lib. iii. sum. 3, cap. 1); 51*a*-51*b* (cap. 2); 51*b*-52*b* (cap. 4); 52*b*-53*b* (cap. 5); 53*b* (cap. 6); 53*b*-54*a* (cap. 7); 54*a* (cap. 8); 54*a*-55*a* (lib. iv. sum. 1, cap. 1); 55*a*-56*a* (cap. 2); 56*a*-56*b* (cap. 3); 56*b*-57*a* (cap. 4); 57*a* (cap. 5, 6); 57*a*-57*b* (cap. 7); 57*b*-58*a* (cap. 8); 58*a*-59*b* (cap. 9); 59*b*-60*a* (cap. 10); 60*a* (lib. iv. sum. 2, cap. 1); 60*a*-60*b* (cap. 2); 60*b*-61*b* (cap. 3); 61*b*-62*b* (cap. 4); 62*b*-63*a* (cap. 5); 63*a* (cap. 6); 63*b*-67*b* blank.

(3) Foll. 68*a*-120*a*. Another commentary of the same kind.

Its contents are :—68*a*-69*a* (Arist. *Phys.* lib. i. prol. sum. 1, cap. 1); 69*a*-69*b* (cap. 2); 69*b*-70*a* (cap. 3); 70*a*-70*b* (lib. i. sum. 2, part. 1, cap. 1); 70*b* (cap. 2); 70*b*-71*b* (cap. 3); 71*b*-72*b* (cap. 4); 72*b*-73*a* (lib. i. sum. 2, part. 2, cap. 1); 73*b* (cap. 2); 73*b*-74*a* (lib. 1, sum. 3, cap. 1); 74*a*-74*b* (cap. 2); 74*b*-75*b* (cap. 3); 75*b*-76*a* (cap. 4); 76*a*-76*b* (cap. 5); 76*b*-77*a* (lib. ii. sum. 1, cap. 1); 77*a* (cap. 2); 77*b* (cap. 5, 6); 77*b*-78*a* (cap. 7); 78*a* (lib. ii. sum. 2, cap. 1, 2); 78*a*-79*a* (cap. 3); 79*a*-79*b* (lib. ii. sum. 3, cap. 1); 79*b*-80*a* (cap. 2); 80*a* (cap. 3); 80*a*-81*a* (cap. 4); 81*a*-82*a* (lib. iii. sum. 2, cap. 1); 82*a*-82*b* (cap. 2); 82*b*-83*a* (cap. 3); 83*a*-84*b* (cap. 4); 84*b* (cap. 5); 84*b*-85*a* (cap. 6); 85*a* (lib. iii. sum. 3, cap. 1, 2, 3); 85*a*-87*a* (cap. 4); 87*a*-87*b* (cap. 5); 87*b* (cap. 6); 87*b*-88*a* (cap. 7); 88*a* (cap. 8); 88*a*-88*b* (lib. iv. sum. 1, cap. 1); 88*b*-89*a* (cap. 2); 89*a* (cap. 3); 89*a*-89*b* (cap. 4); 89*b* (cap. 5, 6); 89*b*-90*a* (cap. 7); 90*a*-90*b* (cap. 8); 90*b*-91*a* (cap. 9); 91*a* (cap. 10); 91*a* (lib. iv. sum. 2, cap. 1); 91*a*-91*b* (cap. 2); 91*b* (cap. 3); 91*b*-92*b* (cap. 4); 92*b*-95*a* (cap. 5); 95*a* (cap. 6); 95*a* (lib. iv. sum. 3, cap. 1, 2); 95*a*-95*b* (cap. 3); 95*b*-97*a* (cap. 4); 97*a*-97*b* (cap. 5); 97*b*-98*a* (cap. 6); 98*a* (cap. 7); 98*a*-98*b* (cap. 8); 99, 100, 101 blank; 102*a* (lib. v. sum. 1, cap. 1); 102*a*-102*b* (cap. 2); 102*b* (cap. 3); 102*b*-103*a* (lib. v. sum. 2, cap. 1); 103*a* (cap. 2); 103*a*-103*b* (cap. 3); 103*b*-105*a* (cap. 4); 105*a* (cap. 5); 105*a* (lib. v. sum. 3, cap. 1, 2); 105*a*-105*b* (cap. 3); 105*b* (cap. 4, 5); 105*b*-106*a* (cap. 6); 106*a* (cap. 7); 106*a* (lib. v. sum. 4, cap. 1); 106*a*-106*b* (cap. 2); 106*b*-107*a* (cap. 3); 107*a*-108*a* (lib. v. sum. 5, cap. 1); 108*a* (cap. 2); 108*a*-108*b* (cap. 3); 108*b*-109*a* (lib. vi. sum. 1, cap. 1); 109*a* (cap. 2); 109*a*-109*b* (cap. 3); 109*b* (cap. 4, 5); 109*b*-110*a* (cap. 6); 110*a*-113*a* (cap. 7); 113*a*-113*b* (cap. 8); 113*b* (cap. 9); 113*b*-114*a* (cap. 10); 114*a*-115*a* (cap. 11);

115a-115b (cap. 12) ; 115b-116b (lib. vii. sum. 1, cap. 1) ; 116b-117b (cap. 2) ; 117b-118a (cap. 3) ; 118a-119a (cap. 4) ; 119a-119b (cap. 5) ; 119b to the end (cap. 6).

In (1) the commentator explains literally the text both of Aristotle and of Ibn Roshd, without indulging in scholastic subtleties.

In (2), besides giving an explanation, he raises a question on each point (יש לשאול), and answers it with the formula ותשובה בזה.

In (3), which is more complete and elaborate, he frequently uses the phrases וואם תאמר, or בכאן יש להקשות, or יש להקשות, and in the answer he says: והתשובה לזה.

On fol. 5a the author quotes R. Isaac b. Moses hal-Levi under the name of אין פרופיט, with whom he appears to have been contemporary.¹ In the course of the work he mentions the three commentaries of Ibn Roshd, קצור, ביאור, or אמצעי, and פירוש על מלה. On fol. 22a he quotes the commentary of R. Levi b. Gershom ; again he mentions him as ה'ר'ל (fol. 73b), and yet more distinctly on foll. 92b, 94b, 95a. On fol. 106a he quotes him as ה'ה'ר'ל, and on fol. 108b he refers to him as dead. On fol. 106a he quotes the commentary of Moses Narboni on the כונות of Abu Hamad al Gazali.

The passage from fol. 62b, l. 5 from bottom to end of fol. 63a, is repeated on foll. 92b, l. 4 to 93a, l. 9.

On fol. 91a are notes by a learned owner. On 107a are marginal notes with the superscription 'יב'מ'ה, which, if it be not the abbreviation of the copyist's or writer's name—perhaps the above-mentioned Isaac b. Moses hal-Levi—refers, no doubt, to the first four words of Ps. xxiv. 5, because a Jew regards it as a sin to allow a mistake in a book to remain uncorrected (Talmud Babl. *Pesachim*, 112a, *Kethuboth*, 19b).² The writer asserts that the commentator entirely misunderstood the passage on which he was commenting. On 111a, l. 11, the author apologizes for the length of his remarks on the ground that the working out of his demonstration had been attended with great difficulty. On fol. 115a, l. 5, he refers to the commentary of Ibn Roshd

¹ The abbreviation אפר is therefore for אין פרופיט דוראן, and not 'ד' פ' ד', or 'ד' פ' ד'. Moreover, the name is *Profet*, and not *Profiat*. See, however, Geiger, *Melo Chofnanim*, p. 101.

² The latter of these passages referred originally to the Pentateuch, then to the whole Bible, afterwards to the Talmud, and finally to any book.

as שמע על מלה. On 116b he expresses his intention of explaining cap. 2 in his commentary on the eighth book, which is, however, not given.

R. 8. 20.

Quarto, paper; Sephardic hand; 16th century.

- (1) Foll. 1-10. Answer of Solomon ben Moses Hal-Levi ibn al-Qabets to the question put to him by R. Joseph Karo, concerning the burial of the pious in the Holy Land, and the ideas respecting it expressed by the author of the Zohar, and quoted by Menahem of Recanati.

In addition to the information given by Steinschneider (Catal. Bibl. Bodl. col. 2280), we find that the author quotes (fol. 4a בספר לנו) as his own the בית ה' about which some doubt has been expressed, and of which he speaks as a work yet unfinished (ואם יאריך השם ימי אני אאריך בענין הזה בספרי הנזכר). Twice he refers to R. Isaac ibn Parchi's work, טעמי המצות (fol. 5a, 7a); in the former passage in company with R. Joseph al-Qastial's answers to R. Jehudah. Joseph ibn Gikatilia's שערי אורה is called by him (fol. 3b) ספר האורה.

- (2) Foll. 11-12b. Decision given by Jacob al-Tarez, in answer to a question addressed to him by a congregation in Egypt on the distribution of taxes, and the light in which Jewish farmers of taxes are to be regarded. Apparently an autograph.

- (3) Foll. 12b-13a. A paragraph expressing the writer's approval of the foregoing decision.

R. 8. 18, 19, and 20, are bound in one volume.

R. 8. 21.

Quarto, paper and vellum; 193 leaves.

Commentary on the *Môreh Nēbūhim* of Maimonides, by Moses Narboni. Imperfect at the end after iii. 51.

The name of a former owner was Yom Tob Cohen ibn Arduel, who bought it of David ibn Shoshan in the year 5366 [A.D. 1606]. Probably written by a Sephardo-Greek Jew. On some margins are notes in an Italian hand.

R. 8. 22.

Quarto, paper and vellum ; 63 leaves, imperfect ; Sephardic writing, 15th century, the first eleven leaves being supplied in a different but apparently contemporary hand. On fol. 31b is the name of a former owner, Elia b. Shemaria (אליא בכ"ר) (שמריא נ"ע ז'צ"ל).

ספר כריתות *Séfer kēritôt*, Methodology of the Talmud, by Samson ben Isaac ben Isaac ben Jekuthiel ben Isaac of Kinon (Chinon), known as הר"ש מקינון.

Begins : אני הצעיר באלפי תהלות השם ידבר פי . On fol. 2 the following account is given in the author's preface of his family :
 אני הוא כבר לשון הנקרא שמשון בן עטרת החכמים
 הרב רבי' יצחק מגדל הכמתו בארץ וראשו מגיע עד שחק
 וזקני אביו עוקר הרים וטחן אבן בחן הרב ר' יצחק ע"ה וזקן
 אבא מרי החסיד הרב ר' יקותיאל ע"ה המלאך הגואל בן
 הרב ר' יצחק ע"ה

The leaves are numbered 1-61, 65, 66 ; 62, 63, 64 are missing, as also four leaves after fol. 66. From the Library of Gerebr. Anslou, No. 34. See editio princeps (Const. 1516) and MS. Add. 498 in Univ. Library, Cambridge (fol. 63a), in which there is a letter of Solomon ibn Addereth to R. Samson. Both these mention the two Isaacs.

R. 8. 23.

Quarto, paper ; 80 leaves.

ספר בן המלך והנזיר *Séfer ben ḥam-melek wēḥan-názir*, The Book of the Prince and the Nazirite (Dervish), by R. Abraham Ḥal-Levi bar Hisdai. Ashkenazic writing.

This copy was written in Mantua, by Joseph b. Jacob of Padua, A.D. 1557, and was used for the edition printed in Mantua in the same year (Steinschneider, Bibl. Bodl. Cat. 674). Apparently from Ansloo's Library, No. 33.

R. 8. 24.

Quarto, Eastern paper ; 53 leaves ; Sephardic hand.

ספר המשלים *Séfer hamměšálím*, as it is called, fol. 1, or משלי החכמה *Miślé ḥahokmáh*, which is the title given on fol. 53b. One hundred and forty-eight similes or parables, by Abraham ibn Gikatilia, whose name is given in the superscription.

On fol. 2b he refers to a work of his own, called חיבור התנאים והאמוראים.

On fol. 1a, l. 4, we read : אמר המחבר יהי שם יי' מבורך מעתה : ועד עולם אשר הוא יצר את האדם בחכמה והכינו בשתי צורות.

Ends : נשלמו משלי החכמה וגדולה וסימנם ק'מה אם אין קמה אין תורה.

The following is the colophon of the scribe, whose name appears to have been Samuel Chisdai : נשלמו אילו המשלים על ידי זעירא דמן חבריא משיבת החכם השלם ר' יצחק נהון שמואל חסדאי וסיימתי אותם חמשה ימים לחדש תמוז שנת חמשת אלפים ומאתים ושמונים וארבעה ליצרת העולם סמן הפרד נא מעלי . . .

Finished the 5th day of Tammuz, in the year 5284 (A.D. 1524), the date of which is given again in the word הפרד. Formerly in the possession of Shemaiah b. Sunbal b. Abraham, whose signature is in an Oriental hand. From Ansloo's Library, No. 26.

In the University Library, Cambridge, is a MS. (Dd. 11. 25) which originally formed a subsequent portion of the same volume.

R. 8. 26.

פ' י'ג מדות (1) Quarto, paper; 6 leaves; Italian hand. על דרך חכמת ההגיון.

The thirteen Talmudic Middoth contained in the Boraitha of R. Ishmael, expounded according to the rules of logic, "by R. David b. Rabbi Yom Tob, surnamed ibn Bila, who comes of the kingdom of Ben Bila of the kingdom of Portugal." (אמר דוד ב"ר יו המכונה בין בילא ממלכות) (בן בילא ממלכות פורטוגאלו).

The superscription shows that the MS. is the work of an ignorant scribe, a sample of whose mistakes are here given. Probably the first מלכות is for ממשפחת, and the abbreviation ין is, no doubt, for רצוני לפרש שלש עשרה מדות שדרש ר' י'ט. It commences: מהמציאות אל, ישמעאל על דרך מלאכת חדברי המקרה.

The object of the author is to show, in opposition to the received opinion, that the method pursued in the Talmud is in strict accordance with Aristotelian principles.

(3) Sephardic writing; 11 leaves.

פירוש פרק חלק *Pérús pereq héleq*, by R. Moses b. Maimon. Commentary on the Section חלק of *Sanhedrín*.

This formed originally a portion of a volume in which it stood immediately after the treatises in R. 8. 27.

(3) Sephardic writing; 6 leaves.

Extracts from the מהברות *Mahbërót* of Immanuel ben Solomon of Rome.

In the following description of the contents, the references are to the Berlin edition of 1796.

Fol. 1 begins אמר המחבר, ends והנם בתוך ספרי (*Mahberet* xii. p. קו to p. קה, l. 11).

Fol. 2 to fol. 3a, l. 14: begins **איש לויות** וידע השר (M. xi. p. צה, last line, to p. ק, l. 16).

Fol. 3a, l. 15, to the end: begins **ויאמר השר בחסדך**, ends **אלי תבוא** (M. iv. p. לד, ll. 5-16).

Fol. 3b, ll. 1-8: begins **אל בעלים** ויתמה השר (M. iv. p. לג, ll. 7-14).

Fol. 3b, l. 9 to the end: begins **ואבן נפץ** וישחק השר, ends (M. iv. p. לד, l. 32, to p. לה, l. 8).

Fol. 4a, ll. 1-4: begins **כמבנים** אמנם נדיבותיך (M. iv. p. לד, ll. 18-22).

Fol. 4a, ll. 5-9: begins **והרג וחנק** ואען ואומר (M. i. p. ו, ll. 21-26).

Fol. 4a, l. 10, to fol. 4b, last line: begins **על אשר עוד**, ends **לשמור** דלתותי (M. xvii. p. קמא, l. 29, to p. קמב, l. 6 from bottom).

Fol. 5a, l. 1, to last line: begins **מאד קצר ורד** כי למדי, ends (M. xx. p. קץ, l. 9, to l. 3 from bottom).

[The last line of this *Mahberet* has been cut away by the binder.]

Fol. 5b to the end: begins **ויהי כשמוע האנשים** אני טרם, ends (M. xx. p. קצא, ll. 1-18).

R. 8. 27.

Quarto, paper; 16 leaves; Sephardic hand of the 15th century.

(1) Foll. 1-11a. **ספר היראה** *Séfer hay-yiráh*, of R. Jonah b. Abraham Gerondi; identical with the **חיי עולם** *Hayyé 'ólám* of the same author, of which there is a MS. (Add. 379, No. 2, fol. 74a) in the University Library, Cambridge.

(2) Foll. 11a-13b. **סוד התשובה** *Sód hat-těšúbáh*, by the same author.

(3) Foll. 14a-15a. A disquisition (**דרש**) on Psalm li. and on the Talmudical reflections upon David's conduct. In it Moses Nachmanides (Ramban) and Rabbenu Nissim are mentioned without the accompanying **ז'צל**, which, if not

accidental, would show that they were still living in the author's time, and were therefore contemporaries.

- (4) Foll. 15b-16b. Three sentences (מאמרים), in a later hand, on matters connected with repentance, the Messiah, and linsey-woolsey (שעטנז). Written in the same hand as foll. 5b and 6a of R. 8. 26 (3).

R. 8. 26 and 27 are bound in the same volume.

R. 8. 35.

Small oblong quarto, vellum, except two leaves of paper at the beginning ; 69 leaves.

משלי The Book of Proverbs, written by Abraham b. Eli b 'Amur, on Monday, 10 Elul, A.M. 5166 (A.D. 1406). The two leaves at the beginning are written in a later (Sephardic) hand.

R. 9. 14.

Small folio, paper ; 87 leaves.

A Hebrew grammar in English, unfinished : apparently the work of a foreign Jew.

R. 14. 51.

The Assembly's Shorter Catechism, translated into exceedingly bad Hebrew. It is imperfect, and ends with the questions on the Lord's Prayer. Written after 1649, but probably not long after 1652, as there is no mention of the king in the preface, and an expression with regard to the Jews implies that their readmission into England, if it had taken place, could not have been of long standing.

R. 14. 61.

Folio, vellum ; 71 leaves. Ashkenazic hand.

Euclid, translated by Jacob b. Machir (Steinschneider, p. 1233). Imperfect, ending with B. ix. prop. 10, which is not finished,

wanting, however, only a few words. The MS., as appears from some marginal notes, has been in the possession of a Sephardi. On the second leaf is the name of an owner, Elhanan b. Jacob. Other owners appear to have been Menasseh of Padua (fol. 1*a*), Samuel b. Joseph, and Solomon b. Moses of Finzi. It was brought from India by the late Dr. Mill.

A note on fol. 2*a* states that the volume was sold together with a paper copy of the *Almagest*. At a later period it fetched 22 florins. On a separate leaf, in the handwriting of one of the annotators, the book is said to have been sold for 5½ ducats, in 1478.

The following introductory lines of poetry, by the translator, occur on the second leaf, and are worth preserving :—

זה אחרי זה לחכמיו גלם	חונן לאיש דעת ורזיו כלם
מקו לקו עד כי לשמו העלם	מהנקדה מלפם ומחכמם
ויחלם יעקב והנה סלם	העיר לבב ישן בערש הנדור

R. 14. 62.

Small quarto, vellum ; 113 leaves. Written about 1400, in Rashi character of the Ashkenazo-French school.

- (1) The ס' מ' קצר or ספר מצוות קטן or סמ"ק *Séfer miçvoṭ qāṭān* or *qāçér*, the abridgement of the ספר מצוות גמ' or סמ"ג *Séfer miçvoṭ gádól* of R. Moses of Coucy, by R. Isaac b. Joseph of Corbeil. It is also known as ספר עמודי גולה *Séfer 'ammúde góláh*, and under this title was printed at Cremona in 1556, to which edition the MS. on the whole conforms, although the distribution of text and notes is in some cases different. The MS. has two columns on a page, with from 29 to 32 lines in a column. In the handwriting of the original scribe are the notes of R. Pereç b. Eliah (מרפ"א). A few notes by a second hand, on the margin, supply, in some places, omitted passages,

in others they are apparently the remarks of an anonymous owner.

On fol. 55*a*, col. 1 (fol. 55*b* of Cremona edition) note 5 of *Hilcôt Tēfillān*, runs thus: **ובשל ראש שהם בארבעה קלפים אומ' ה'ר' שמחה החזן מרואן בשם מרי רבי' יחיאל בר' יוסף דאין לחוש בסדר כתיבתן . . .**

On fol. 121*a*, col. 1 (fol. 122*b*, ed. Crem.), after **נבחר לה' מזבח הארכת' בפיר' חומש שלי** at the end of *Hilcôt Qēdāqāh*, we read **בחרוזים**.

The *Antichristiana* are also preserved, e.g. fol. 15*a*, col. 2.

Fourteen leaves are missing at the beginning. The MS. commences (fol. 9*b*, ed. Crem.) in *Hilcôt Tēfillah*. The following are also wanting :

Fol. 41, containing **בהנם הוא עונש . . . למקומו הראשון** (fol. 40*b* to fol. 41*b* note, ed. Crem.).

Fol. 48, **ועל הפירות . . . פליגי בה רבי יוחנן וריש** (fol. 48*b* note to fol. 48*b*).

Foll. 57-88, **בסוף שיטה . . . לא חיישינן לושט אפילו** (fol. 57*a* to fol. 90*b*).

Fol. 97, **כגון בית השחיטה . . . אסורין לכולי עלמא** (fol. 98*b* to fol. 99*b*).

Foll. 104, 105, **כולן מוכרות . . . ובשלישית כורכין את** (fol. 105*a* to fol. 107*b*).

Fol. 116, **אף וגם נופל . . . יותר מזה** (fol. 117*a* to fol. 118*a*).

Fol. 131, **מן השוק אבל לדירן . . . לאלמנו**² (fol. 133*a* to fol. 134*b* note).

¹ The catchword in the MS. is **על חנם**.

² The phraseology of this passage is slightly different in the MS.

Fol. 136, **להטמין משחשכה** . . . **דוקא היכא**¹ (fol. 138a to fol. 139a).

The last quire, containing foll. 153–160, is missing, and the MS. ends **יודע הדבר** (fol. 153a), **שהוא** being the catchword.

The MS. originally consisted of 160 leaves, of which 62 are lost.

(2) The **תשובות שאלות במשפטי צדק** *Tašbéç*, i.e. **תשבץ**, in allusion to Isai. lviii. 2, and not² **תלמיד שמואל בן צדוק** or **תשובות שמשו ב' צ'**, contains the sayings, doings, and decisions of R. Meir of Rothenburg, collected by one of his disciples, with the **הגהות** of R. Pereç. This work is also known under the titles of **מנהגי מהר"ם** and **לקוטי מהר"ם**. The new meaning given above to the common abbreviated title is justified by a passage on fol. 2b, col. 1, running thus, **ואומ' שמותר לכתוב דבר הלכה שאלות** [ותשבץ]³ **וכיוצא בהם בע'ש אפי' לאחר חצי היום לפי שהוא מלאכת שמים**.

¹ The phraseology of this passage is slightly different in the MS.

² In the course of the work (at fol. 4a, cols. 1, 2) the abbreviation **תשבץ** does signify **תלמידו שמשון בן צדוק**, but the fact of Šimšón ben Čádóq being continually referred to in the third person is a proof that he himself was not the author. On fol. 6b, col. 2, R. Šimšón, is mentioned as the author's friend, in a passage which is also to be found in the *Sěmaq* (fol. 22a, ed. Crem. 1556), where, however, other names occur. In this MS. and in three MSS. in the Cambridge University Library, the authorities referred to are R. Pereç, R. Méir of Rothenburg, and the author himself, who is therefore distinct from R. Šimšón. On fol. 6a, col. 2, etc., the objection raised by R. Méir of Rothenburg to the presence of women during a circumcision in the men's synagogue is signed Méir ben Bárúk. This objection is supported by Yequtiel ben Móšeh, and both these objections are confirmed by a third authority who signs himself Méir. May not this Méir be the author of the *Tašbéç*, and identical with R. Méir, the author of the **הגהות מיימניות**? Again, parag. **סמ** ends **לשון זה הרמנע**, and is thus referred to a R. Méir distinct from R. Méir of Rothenburg, who is in this MS. always called **מהרמנע**. Perhaps this is the explanation of the postscript to MS. No. 30, described by Steinschneider for Benzian's Catalogue.

³ This word is omitted in the Trin. Coll. MS., but is found in the three MSS. in the Univ. Library.

In the heading of the copy of the *Tasbēç*, MS. Add. 380 (Univ. Libr.) it is said, **אחל קבלת של מרנא הרב ר' מאיר יאיר עיני**, בתורתו ומהר"ם נ"ע קראו תשבין על כן נזכה לראות כהן **לובש כתונת תשבין**, from which it is clear that, as the title *Tasbēç* was already given by R. Méir, it could not have been formed from the name of R. Méir's own pupil, Šimšón ben Çádóq, to whom these **תשובות** might have been addressed, but who could not himself have written them.

Fol. 1 is missing, fol. 2 begins in parag. 12, **היום בפסוק אכלוהו כרי לגול היקף**, and the MS. breaks off at the end of fol. 16, **היום**, in parag. 179. About 3 quires, or 24 leaves are missing, as appears from a collation with with one of the MSS. (Günzberg) in the Univ. Library. The handwriting of the MS. is the same as that of the *Sēmaq* which is bound up with it.

R. 15. 53.

Folio, vellum ; 153 leaves ; early 14th century.

The first three books of the **משנה תורה** of Moses Maimonides, that is, the books **מרע** (1-30a, col. 2), **אהבה** (30a, col. 2-82a, col. 2), **זמנים** (82a. col. 2, to end). The manuscript originally consisted of 22 quires of 8 leaves each, but 23 leaves are lost. It is written in the Rashi character of the Ashkenazo-French school by (Hayyím) Eliezer Ḥas-Sófér, as is indicated on foll. 14b, 34b, 93a, 166b. There are two columns on each page, and from 39 to 47 lines in each column.

On comparing the MS. with Giustiniani's printed edition of 1550, we find that it contains the text of Maimonides with the **הגהות מיימוניות** composed by (Méir ḥak-kóhén) one of the disciples of R. Méir of Rothenburg, though the **השגות** by R. Abraham b. David are not given. Even where it coincides with the printed edition, the MS. is in many places more elaborate. It is clear that some parts of the

הגהות were composed during the lifetime of R. Méir, because on foll. 13b. 14b, 20a, 44a, 88a, and many others, the phrase עב'ל מורי' occurs (as it does occasionally in the printed edition), whilst in other cases his name is accompanied by ז'ל.

After בטב גרא אתחיל דא כלי חמרה וחפץ השם בידי (Isai. liii. 10) והב' (Ps. cxxi. 2) עשו' the MS. begins משוך הסדך ליורעך (Ps. xxxvi. 11), with which Maimonides commences this book, his preface and summary being omitted by the scribe. It is worthy of remark that הלכות שופר וסכה ולולב, which end on fol. 158a, col. 1, are followed by הלכות תענית, and these, as usual, by הלכות מגלה וחנוכה, which are properly the last in the book, but which are here followed (fol. 166b, col. 2) by הלכות שקלים and קדוש החדש, so that the MS. ends (Isai. xxxiv. 16) אחת בריך רחמנא דסייענא, to which is added מהנה לא נעדרה אמן סלה (Is. xl. 29, with ברוך prefixed and added). But that this arrangement is a mere mistake is proved from fol. 166b, where the scribe enumerates the books in their proper order, apparently under the impression that his work is finished; but finding his error, he proceeds at once to give the missing *hălácôt*. At the foot of the last page two births are recorded. The earlier (A.D. 1352) is בני שמעון שי' נולד במ'ט פר' ותקרא שמו שמעון (ויצא i.e. Gen. xxix. 33) ביום שיני לשנת קי'ב לפ'ק המקו' יזכיני לראות ממנו בני' ובני בני' העוסקי' בתורת אל':

The second, which is almost faded, is written above the other, and bears the date (רל"ז) A.D. 1477.

1. The printed Antichristiana are not merely fully preserved in this MS. which has marvellously escaped the hands of the censor, but there are also passages which are not printed by Giustiniani, e.g. in *Hilcôt tššubáh*, iv. (fol. 26b, col. 1) in the 4th clause of the paragraph beginning ומהן ה' דברים הם נועלין דרכי תשובה בפני עושיהן המבזה רבותיו

2. There are also הגהות, as well earlier as later, which are not to be found in the printed editions (comp. fol. 73a).

3. Moreover, the readings, as regards the Sephardic Tēfillāh, are of great value, and their authority is the more undoubted, as the scribe was an Ashkenazi, and consequently would not have inserted any readings of his own.

4. References to prophetic portions of Scripture are given when they are not to be found in their usual place.

5. Names of places are found more correctly written; *e.g.* fol. 88*a*, col. 1, the tower in which R. Méir of Rothenburg was imprisoned is called וושרבורק (*Wasserburg*), instead of וושבורק (*Waschburg*) as in the printed edition.

6. The note usually found at the end of שביתת עשור is in the MS. divided, the first part being found at the commencement of the treatise, and the rest at the end.

7. On fol. 142*b*, there are some important notes in a later hand, and the original scribe makes sense of the absurd בגדיו גשטרי'קט of the printed text (*Hilcōt hāmēç úmaççáh*, iv. 11, § 3) by writing שטר'קיר.

The following is a list of the missing leaves, with their contents, the references being to Giustiniani's edition.

Foll. 2-7. שנקראת אישי' . . . לא יאכל בשר (*Hilcōt yēsódé hattóráh*, ii. fol. 12*a* to *Hilcōt dē'ót*, iii. fol. 17*b*).

Foll. 49-56. העשן של שמנים . . . בתחלת השיטה לעולם (*Hilcōt tēfillín* etc. i. fol. 50*a* to *Hilcōt séfer tóráh*, viii. fol. 56*b*).

Foll. 65-72. ואם קבע סעודתו . . . שאינו יכול לאמר (*Hilcōt bēracōt*, iii. fol. 63*b* to xi. fol. 69*b*).

Fol. 147. מועם אחריה כלום . . . מצה זו וכו' (*Hilcōt hāmēts úmaççáh*, viii. fol. 179*b* to fol. 181*a*).

Fol. 148 begins with the abbreviation כו' עד להם, the *Haggádáh* being abridged.

R. 15. 54.

Quarto, 208 leaves; vellum, except the first fourteen leaves, which are paper, supplied by a later hand.

The Hebrew-Samaritan Pentateuch.

An acrostic, beginning with Deut i., states that the MS. was written by Ab Nitsánaḥ ben Tsědāqáḥ ben Yaâqób ben Tsědāqáḥ ben Ab Hasdāḥ ben 'Ebed Yěhówáḥ of the Bene Munis in Egypt, A.H. 887 or A.D. 1482. It was the 29th copy of the Law he had written, and was apparently on the skins of passover lambs; if this be the meaning of the concluding words of the acrostic **ועורה של זבח מצרים**.

According to a note at the end, the MS. was examined and corrected by a certain Yaâqób ben Mattanaḥ, in the month Moharram, A.H. 889, or A.D. 1484.

Another note, written by Yefet ben Abráḥám, and witnessed by Yósef ben Abdu Rahmánáḥ, records the sale of the volume for six silver dinars, in the month of the first Rebíá, A.H. 947, A.D. 1540.

R. 15. 55.

A collection of fragments of the Hebrew-Samaritan Pentateuch.

- (1) Two leaves of very small 4to., but beautifully written, containing Gen. xviii. 15-xix. 1, and xxvi. 18-xxvii. 3.
- (2) Two leaves 4to., containing Ex. ix. 8-24, and Ex. xi. 4-xii. 19.
- (3) Six leaves 4to., containing Deut. xxx. 16, xxxiii. 7.
- (4) Two leaves 4to., containing Deut. xxxiii. 9 to the end, and a colophon, which states that the MS. was written by the same scribe who wrote the copy of the Samaritan Pentateuch already described, viz. Ab Nitsánaḥ bar Tsědāqáḥ bar Yaâqób bar Tsědāqáḥ bar Ab Hasdāḥ bar 'Ebed Yěhówáḥ of the Bene Munis. It was completed on Thursday, the 26th day of the second Rebíá, in the year 874 of the rule of the sons of Ishmael, *i.e.* A.D. 1469. It was the fifteenth copy of the Law he had written; and a further

note records the sale of it by the scribe in the same year for eight gold dinars.

R. 15. 56.

Quarto, vellum ; 30 leaves.

A fragment of the Samaritan Targum, containing from Ex. xxxix. 22 to Num. iii. 3. Throughout there are glosses, some of which are corrections of errors of the scribe, and others corrections of the translation. As the whole will be printed and edited by the Rev. J. W. Nutt, Fellow of All Souls' College, Oxford, it is unnecessary to give any examples of these.

R. 15. 57.

8vo., 164 pages ; bad *Nestáliq* hand.

Pp. 7-25.

سفر يهوشع الملك عليه السلام

Sefer Yehúš'u el Malik âlaihi s salám.

“The Book of the King Joshua, on whom be peace.” This is only a short preliminary treatise, containing the history of the expedition of Joshua and Caleb to spy out the land.

Begins :

هذا خبر كيف ارسل موسى النبي سلام الله عليه يهوشع و كلب الخ

P. 26 to the end :

سفر يهوشع ابن نون وما جري له

Sefer Yehúšuâ ibn Nún we má jerá laho.

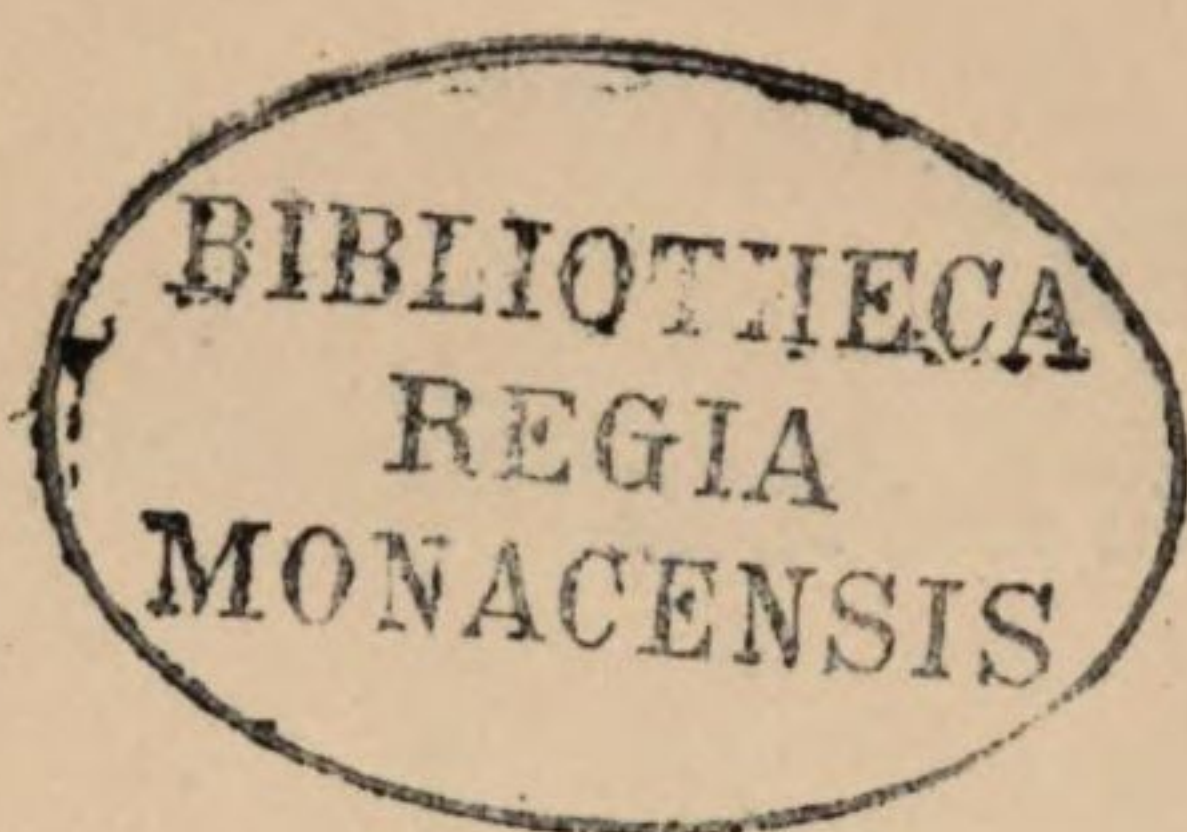
The Samaritan version of the history of Joshua, the son of Nun. This is the same work with the *Liber Josuæ*, published by Juynboll (Lugduni Bat: 1848), under the title *Chronicon Samaritanum*.

هذا كتاب اخبار سائر بني اسرائيل وقت قلد سيدنا موسي عليه
السلام لعبدہ ∇^{ms}אמראם 59 56 خلافته الخ

The present copy differs from the printed text only in a few unimportant points, until p. 153, when it concludes with the story of the daughter of the chief Amram, which is not in Juynboll's volume.

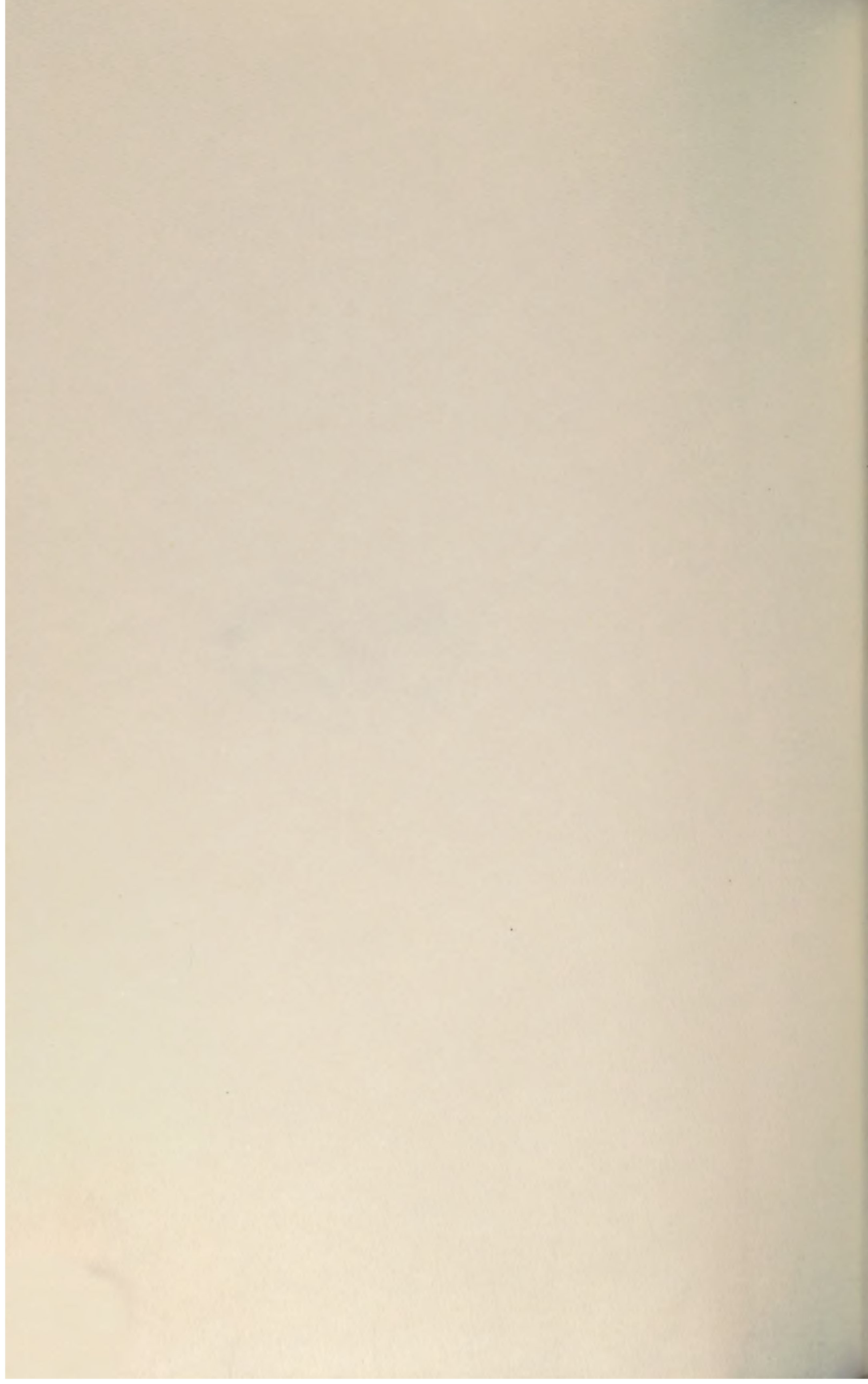
ERRATUM.

On p. 27, for *bělásón* read *bil'són*.



273

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Palmer, Edward Henry

A descriptive Catalogue of the Arabic, Persian, and Turkish manuscripts
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Cambridge 1870

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